

The Literary Digest

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The Reviews.

POLITICAL.

THE FARMERS' ALLIANCE.

THE HON. W. A. PEPPER, U. S. SENATOR FROM KANSAS.
Cosmopolitan, New York, April.

SOON after the close of the Civil War, an agent was sent by President Johnson into the Southern States to investigate and report upon the condition of the farmers there. This resulted in the organization of the Patrons of Husbandry, commonly called the Grange. It was organized by seven persons, all but one of whom were employed in different departments of the Government. The object was to organize the farmers throughout the country for purposes of mutual protection against the encroachments of organized capital. The organization was looked upon with some suspicion by the farmers of the South, but nevertheless it grew with rapidity throughout the whole country, and within seven years numbered a membership of at least half a million. It lacked discipline, however, and its membership was not confined to the people whom it was intended to benefit. The Grange was reorganized at a national meeting, held in St. Louis in 1874; but from that time began to decline, and by the end of the Centennial year the organization had passed practically out of notice.

The Farmers' Alliance was a child of the Grange. It first appeared in Texas with the direct object of opposing the spoliation of the public lands in that State. A State organization, to deal with public affairs generally, was effected about 1879. Everything of a partisan nature was to be excluded from this organization.

The Texas State Alliance was organized in 1882, and the membership limited to whites. In 1887, at Waco, this organization united with the Farmers' Union of Louisiana, under the name of the "Farmers' Alliance and Coöperative Union of America," with C. W. McCune as its president. Measures were taken at that meeting to extend the organization into other States. Lecturers and organizers were sent out, and in a short time the Alliance was operating in Missouri, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Alabama, and Mississippi. At the same time another farmers' organization was operating in Arkansas, Missouri, Kentucky, and Tennessee under the name of the "Agricultural Wheel."

In October, 1887, at Shreveport, La., the Wheel was merged into the Farmers' Alliance. At that meeting the States of Texas, Louisiana, Arkansas, Missouri, Tennessee, Alabama, Florida, Kentucky, North Carolina, and Kansas were duly represented. This new organization, comprising the Alliance, the Union, and the Wheel, was finally named the "Farmers' and Laborers' Union of America."

Up to this time the Alliance was almost exclusively a Southern institution, and was a secret order, with grips and passwords. It had taken no action in politics, except by way of impressing its principles upon the minds of public men. Meantime, an organization of similar character had been started in Illinois. It began in 1877, and was known as the "National Farmers' Alliance." It soon extended into Wisconsin, Minnesota, Iowa, Missouri, Kansas, and Dakota. Among others, were published the following declarations concerning its objects:

To unite the farmers for the promotion of their interests, socially, politically, and financially.

To secure a just representation of the agricultural interests of the country in the National Congress and State Legislature.

To oppose all forms of monopoly as being detrimental to the best interests of the public.

To demand that agricultural interests shall be represented by a Cabinet officer.

About the same time another association of farmers was effected in Illinois, known as the "Farmers' Mutual Benefit Association." Its principles are substantially the same as those of the orders before named.

At St. Louis, early in December, 1889, a meeting of the Farmers' and Laborers' Union of America was called for the purpose of bringing together, in one great organization, all of the different bodies of organized farmers in the country. Invitations were sent to the officers of all these bodies, and to the officials of the Knights of Labor, and they were all represented at the meeting. They were not all merged into one organization, but virtually that was done: a union for political purposes was effected. The new body was to be called, and is now known, as the "Farmers' Alliance and Industrial Union."

The Alliance is not partisan, but it is intensely political. Primarily it is social, but the political feature is its most powerful force—that which moves in public affairs. The St. Louis convention adopted a political platform, which has since been known as the St. Louis demands. In time it became a very serious question with members of the Alliance whether they should operate through the machinery of their old parties, or join with other workers in a new and distinct movement, for the redress of grievances which were universally conceded to exist. This was true in Kansas, particularly.

Officers of the Kansas State Alliance were called together in April, 1890, to consider this matter; and after mature deliberation independent action was decided upon. In June following a meeting was held at Topeka, at which were present delegates from the Farmers' Alliance, Farmers' Mutual Benefit Association, the Knights of Labor, and several other bodies, and it was agreed that these bodies would unite with other voters of like belief in a political movement to be known as the People's party. A State Convention, held at Topeka, in August, nominated a regular State ticket, and adopted a platform based on four fundamental ideas—land, labor, transportation and money.

It sets forth that—

"The earth is the common heritage of the people; every person . . . is entitled equally with all others to a place to live and earn a living.

"The laborer is entitled to a good living and a fair share of the profits which result from his labor. The use of labor-saving machinery should shorten the hours of toil, and insure to the benefit of the employed equally with the employer.

"Means of communication and transportation shall be owned by and operated in the interest of the people: as is the postal system."

National banks should be abolished, and treasury notes take the place of bank notes. The currency volume should be expanded to satisfy the needs of business, and money issued by the Government should be legal tender for all debts public and private. Free and unlimited coinage of silver was urged; alien ownership of land opposed; option dealing denounced; just taxation favored, and a service pension recommended, with a provision added that soldiers should receive additional pay sufficient to recompense them for the depreciated currency in which they were originally paid. To these were added a few declarations concerning local matters.

The result was the election by the People's party of one State officer—Attorney General—five of seven Congressmen, 93 of 125 members of the Lower House of the State Legislature, and finally one United States Senator. The people have concluded to take the government into their own hands; they are now marshalling every force for that purpose.

It is proposed to continue the organization, so that in the campaign of 1892 the toilers will be in line with a National ticket in the field. Nothing short of success will satisfy the masses, and success means government control of transportation, of money, and of every other public function. It also means the solution of the "Southern Question," through the sacrifice of party prejudice.

SILVER AS A CIRCULATING MEDIUM.

GEORGE S. BOUTWELL.

Forum, New York, March.

THE country is misled, to some extent, by the claim that our currency is upon a gold basis. It is only partially so. The part played by gold in financial affairs is important, but it is subordinate. Gold certificates circulate as currency and, together with gold coin, constitute a portion of the reserve in the national banks. Thus gold adds to the volume of currency, and for the purposes of business it is quite immaterial whether or not the metal itself is in circulation. In point of economy and convenience, the currency of a country should always be of paper, but confidence in the paper can only be sustained by the possession of a quantity of coin by the debtor party, quite equal to any demand that can be made by the holders of the promises. This condition is fulfilled by our gold and silver certificates, each one of which represents an equivalent of gold or silver coin in the Treasury of the United States. There is, therefore, as much reason for confidence in our system, as can be found in any currency scheme that has ever been devised.

The difficulty which this country is called upon to meet is not a result of this system, but of the fact that the extraordinary production of silver has worked a reduction of its value in

comparison with gold. The experience of recent years seems to justify the opinion that the earth's treasure of gold is less, relatively, than its treasure of silver, and that the movement of events, under the inexorable laws of supply and demand, tends towards the greater use of silver as currency, or as the basis of currency, and towards the less frequent use of gold.

The circulation of gold in the United States does not now much exceed \$130,000,000, while the circulation of silver is not less than \$310,000,000. For the last 12 or 15 years, it would not have been practicable to limit the currency of the country to gold and to paper, if there had not been a considerable and yearly increasing issue of United States notes. The country was compelled either to legalize the use of silver or to authorize an annual addition to the volume of greenbacks. Without canvassing the wisdom of particular measures, the experience of these ten years justifies the use of silver, as the most available, most valuable, and least dangerous means of reinforcing the currency of the country. The important questions remaining are these: To what extent and by what measures shall the use of silver be continued? By what means shall England and Germany be compelled or induced to authorize the use of silver, and through an international agreement to aid in determining its value, relative to gold, for all purposes of domestic and foreign trade?

The several reports made by the various members of the Silver Commission of 1876 justified the conclusion that the time had come when the exclusive use of gold should be abandoned. In this conclusion, as a member of the commission I concurred, subject however to the condition that an effort should be made to secure the coöperation of European countries, and especially of England and Germany, before any authority should be given for the coinage of silver in the United States. This view was not accepted, and in February, 1878 an Act was passed over the veto of President Hayes, authorizing the coinage of silver dollars and making them legal tender.

By the Act of 1878 the remonetization of silver was authorized. This statute closed the controversy for all practical purposes. The wisdom of the measure is open to debate; but the country then entered upon a policy from which there can be no departure, except by a wrenching of our financial system, so serious that its consequences would be felt by the commercial world.

Under the Act of 1878 a conference of the nations was invited. As might have been anticipated, England and Germany, under the influence of a well-founded opinion that in time they would be able to monopolize the free gold of the world, avoided any conclusion favorable to the policy of the United States. Thus it happens that the governments of England and Germany are engaged in a struggle, not free from serious difficulties, to place and to keep the business of those countries upon a gold basis, while our government is engaged in a futile attempt to maintain its silver coins and its gold coins at an equality of commercial value.

The refusal of the states of Europe to coöperate with the United States in the use of both metals upon an agreed ratio of value, may produce disasters in all the countries, but it is not improbable that the consequences will be more serious in England and Germany than in the United States. In the United States the volume of currency will be increasing constantly, and with the additions to the volume there will be an enlargement of business, until some untoward event produces a panic attended with general loss of confidence, by a hoarding of means by the creditor class, and by distress and bankruptcy in the debtor class. On the other hand, the amount of available gold, falling short of the growing needs of England and Germany, may subject those countries to a measure of financial pressure which will compel them to accept the bimetallic system, and thereby bring to a close a controversy and a rivalry which are fraught with peril to the industries and business of both continents.

THE ITALY OF SIGNOR CRISPI.

Lyceum, Dublin, March.

THE recent fall of Signor Crispi has directed public attention for a time to the affairs of Italy. In the collapse of his government there is, for those who will see it, a very serious lesson. It marks, not merely the eclipse, temporary or permanent, of an individual, but what is of far more importance, the failure of a system. The methods of government pursued by the political school of which Signor Crispi is a chief exponent, have been leading steadily and surely on the path of ruin. This had been for some time evident even to the followers of that statesman; it had been noted by the liberal newspapers which supported him; and the overthrow of his Ministry is the outcome of the revolt of public opinion in Italy against those methods.

In order to understand what Signor Crispi's government has cost his country, we must know what has been the financial history of Italy for the past thirty years. In 1861, the National Debt of Italy was 120 millions (£120,000,000 sterling); in 1876, six years after the taking of Rome, it had increased threefold, and to-day it is at the lowest computation, 480 million pounds sterling. If we include the debts which the provincial governments have contracted, it will reach the total of 520 millions. Private debts have grown with similar rapidity; within fourteen years the mortgages on Italian lands have increased from 260 millions to more than 320 millions, while during the same interval the value of land has been decreasing. Altogether Italy is indebted to the extent of almost 900 million pounds sterling. And this unsatisfactory condition is due solely to the follies of her rulers. Truly, the hopes of those who hailed the elevation of the House of Savoy as the beginning of prosperity for Italy have been grievously deceived.

Another measure of the want of success of Signor Crispi's methods of administration is the unsatisfactory budgets which his government has had, year after year, to present. The public expenses of the country have been greatly in excess of the revenue. During the first six months of the financial year 1890-1891, the public revenue was almost half a million sterling less than in the corresponding period of the preceding year. It was evident that increased taxation was necessary, if Signor Crispi's policy was to be continued. The Italian public has refused to sanction the increase, and Signor Crispi has been accordingly replaced by Signor Rudini. Italy is already the most heavily taxed country in Europe, if we consider the comparative poverty of its people. The average individual taxation in Italy is 40 francs; in England it would be 50 francs; but it must be borne in mind that the average individual income in England is many times greater than in Italy. In Germany the average individual taxation is only 28 francs. Taxation in Italy is excessive to a degree which the taxpayer of Great Britain would find it hard to realize. Even the very necessities of life—bread, butter, milk, meat, cheese, eggs, fruit—all contribute their special share of the public revenue.

Omnis enim populo mercedem pendere jussa est arbor.

Whilst the public expenses, and with them the taxation have been increasing, the wealth of the country has been steadily diminishing. The credit of the banks and financial companies is lowered and bankruptcies are alarmingly numerous. The relation between exports and imports is very unsatisfactory. Italy's agriculture and industries have traversed the same disastrous path as her commerce; the produce and value of the land have been steadily decreasing. Meat is so rare an article of diet in the homes of the poorer classes, that in 4,974 parishes it is used only by the comparatively wealthy, and in 3,638 parishes beef is never used at all. Although the value of the land has been decreasing, the imposts upon it have not decreased; they have rather increased. The direct tax upon land has, for the last five years, been as high as 30 per cent. of the entire revenue of the land; and this will be vastly augmented if we include the various indirect taxes upon produce.

It is not surprising that in a country so overtaxed and so unfortunate in its rulers, the tide of emigration should be strong and increasing in strength. It has increased from 119,821 in 1879 to 299,736 in 1888. In no other country of Europe, if we except Ireland, is the rate of emigration so high. According to the most trustworthy reports the relation between the National Debt and the National Capital at the end of 1888 was, in Italy, 38 per cent.; in France, 36 per cent.; in Russia, 35 per cent.; in Austria, 33 per cent.; in England, 26 per cent.; and in Germany, 14 per cent.

Even as lately as 1881, Italy could show a public revenue more than £2,000,000 in excess of her expenditure; and for the ten years previous, the income had been always greater than the expenses. To what must we attribute the disastrous change in her financial condition? To the unfortunate Colonial and Home policy in which Signor Crispi's government has persevered. Italy has been led into a ruinous expenditure to keep up a standing army beyond her means and a navy, second only to that of Great Britain. The necessary consequence is that Italy is in a financial state verging on national bankruptcy. Besides, £4,500,000 were lavished on the Italian colony at Massowah, which has been, every year since its beginning, an additional burden on the exchequer.

Will Italy's new rulers desist from the attempt to rival the wealthier and more prosperous governments, and will they, abandoning those armaments and expenses, which are only the luxuries of nations, give their attention and their thought to the development of the resources of their country, the furtherance of its industries and commerce, and the improvement and education of its people?

AMATEUR DIPLOMACY.

Revue Bleue, Paris, March 7.

WHEN the United States retaliated on France by taxing our pictures while we taxed their pork, pictures began to be regarded as nothing more than industrial products; but they have recovered something of their former dignity. Painting is now an adjunct to diplomacy. It may even be said to have become a *casus belli* or, at least, a cause of—paper war; for, in connection with the visit which the Empress Frederick recently paid to Paris to see our paintings and other works of art, a certain section of the German press is melodramatically exclaiming—"They have insulted our Emperor's mother!"

The fact is that no insult has been offered. During the Empress's lengthened stay here, neither the population of Paris nor the Government of France gave her any cause of complaint. On the contrary, the Government invisibly provided for her safety and comfort with that watchful, yet unobtrusive hospitality which is the perfection of politeness. But although the allegation that the Empress had been insulted was contradicted by the Empress herself, it was believed and acted on by the young Emperor of Germany, who in his anger resorted to a measure which is both unjust and clumsy. He re-enacted the severe regulations which had ceased to prevail in Alsace, and by thus punishing the unoffending inhabitants of that province for the imaginary misdeeds of the French people, he virtually acknowledged that the Alsatians are not Germans but Frenchmen.

It is said that the Emperor now regrets his precipitancy. So the incident may be regarded as closed—except for the Alsatians. It has, however, served to bring to light an unsatisfactory condition of things in our midst. Our foreign relations are no longer dealt with by the minister of foreign affairs alone; for we have in addition to that functionary a diplomatic corps composed of parliamentary Deputies, women, reporters, and professional demagogues, who conclude treaties, form alliances, declare war, and in short, have foreign policies of their own. One of them has the King of Spain hissed, another throws himself into the arms of Russia in the person of an exiled Cossack, a third espouses the cause of Poland, and so on. This extremely singular diplomatic body is in the present state of Europe a source of national danger, and it seems advisable for the Government to take steps to prevent it from inflicting on France the double calamity of intestine disturbance, accompanied by foreign war.

LORD CARRINGTON UPON "AUSTRALIA AS I FOUND IT."

PRINCIPAL M. H. HERVEY, NEW SOUTH WALES.

United Service Magazine, London, March.

THE appointment of Lord Carrington to the Governorship of New South Wales was viewed by that Colony, as, indeed, by all the other Australian Colonies, as a distinctly new departure. Up to that time, the governorships had been conferred either upon promoted members of the Consular Service, or retired Army men, or noblemen, whose qualifications for these posts seemed to consist chiefly in the possession of small fortunes and large families. This sort of Vice-royalty the Colonials very generally resented. They felt that they were held as of little account compared to Canada and India. And, not to mince matters, the *prestige* of Government House in Sydney had sunk to vanishing-point, when the news was telegraphed of Lord Carrington's acceptance of office. Wondrous accounts were circulated of the wealth and magnificence of the New Governor, of his close intimacy with the Prince of Wales, of his charming wife and his bounteous hospitalities. The appointment was very generally regarded as a direct compliment to New South Wales in return for the Soudan contingent, and as marking the increased value of the Australian connection in English estimation. Let it be at once said that the new Governor more than realized the great expectations formed of him. It is the bare, literal truth to say that he has been by far the most popular representative of the Crown ever seen in Australia. And by voluntarily exiling himself (for, after all, to Lord Carrington it must have been exile) he has placed the Crown, the Order to which he belongs, and the whole Empire under a very considerable debt of gratitude.

Australians, knowing so well what they think about Lord Carrington, are disappointed in a recent address read by him in London before the Royal Colonial Institute. Though the address be interesting, it is singularly vague upon one all-important question, the state of Australian public opinion concerning matters of Imperial interest.

Lord Carrington cannot be unaware of the fact that there exists in the Colonies two parties, so far as the maintenance of the Imperial connection is concerned, and that these parties take diametrically opposite views of the future of Australia. The Republican-Separatist party, which is numerically far the stronger, and daily waxing in strength, openly regards the ties which at present bind the Colonies to the Mother Country as a merely temporized arrangement, convenient to the Colonies for many and obvious reasons, and, apparently, equally convenient to England, since she takes no steps to loosen or break them. As a purely business transaction, the advantages to the Colonies, in the way of cheap loans, the use of the Imperial Consular Service, the protection of the Imperial flag, and the other advantages pertaining to British citizenship generally, are so patent, that Colonials may be confidently expected to hang on to them to the last possible moment, *i. e.*, until either England deems it expedient to repudiate them, or until they deem it expedient to repudiate England. To talk to this party of the meanness of such open sponging upon the Mother Country, or of abstract loyalty to her, is simple waste of time, for an equally simple reason: two-thirds of this party consist of Irish, who hate England with a bitter and undying hatred, and Germans; whilst the remainder are natives, who regard her as a sort of cross between a national pawn-office and an overgrown factory, worked by pauperized labor.

Upon the other hand, there is the numerically inferior, but socially superior, Loyalist Party, which holds the idea of Australian National Independence in complete abhorrence, and is pledged to stand by the English connection at any cost. Twenty years ago the Loyalists were in an overwhelming majority; but, thanks to the "cut the painter" policy of successive English Liberal Governments (of which John Bright

was the especial apostle), the Separatists have been gaining ground with giant strides, and are at the present moment absolutely masters of the situation. The Loyalists have fought, and are still fighting, a losing battle bravely, casting, meanwhile, despairing glances towards England.

The one real effort in England towards assisting the waning cause of Colonial loyalty took the form of the "Imperial Federation League." But the very word "Imperial" showed how completely its patriotic and well-meaning founders misjudged Colonial opinion. The word has a most objectionable sound in Colonial ears. "They will be calling the Queen Empress of Australia next!" was the mocking comment of the Republicans. Worst of all, however, the English people never took up the idea. Of that idea, Lord Carrington tells us that it "is now generally considered to be unworkable."

Sir Henry Parkes, the Australian G. O. M., after waiting many years to see if any definite outcome might be expected from the Imperial Federation idea, at length found himself obliged to yield to public opinion, and to embrace the Republican proposal of Australian Federation. True, he qualifies this surrender by vague hopes that it may be possible, even for an independent Australia, to remain in friendly alliance with Great Britain. But a surrender it most distinctly is.

It is more than useless to tell the vast majority of Australians that an independent Australia would be invaded and partitioned by land-grabbing European Powers. They regard this as a logic invented and patented by a few military faddists, and reiteration of it merely irritates them. They point to the vast continent of South America, with its numerous unmolested republics, great and small. They deny the ability of any European Power to send a sufficient force half-way round the world. And they are convinced that the United States of America would support them against any coalition of free-booting Powers, even if England remained neutral.

THE SWISS REFERENDUM.

W. D. McCrackan.

Arena, Boston, March.

IT has become somewhat of a commonplace assertion that our politics have reached the lowest stage to which they may safely go. There seems to be no longer any necessity to prove this proposition, for the general conviction has gone abroad, amply justified by the whole course of history, that no democracy can hope to withstand the corrupting influences now at work in our midst, unless certain radical reforms be carried to a successful conclusion. Our calm American complacency seems at length to have received a shock; our habitual optimism to have given place to a feeling of apprehension, lest the malignant forces now uppermost in our national life, may, after all, prove too strong for us; and a corresponding desire is being manifested to set in motion other benign forces, which shall save the State from destruction while there is yet time.

Unfortunately all attempts to probe the fundamental first causes of our corruption, are checked at the outset by the difficulty of bringing the popular will to bear upon public questions. Our whole administrative system, and all the methods by which the people are supposed to make known their desires, are perverted and diseased, so that the sovereign body are prevented by mere tricksters from exerting their legitimate control over the making of the laws which are to govern them. We are suffering not only from deep-seated economic and social diseases, of which, perhaps, the most alarming symptom is the concentration of wealth into the hands of a few, but also from the rule of the Boss, and from the lamentable fact that the people at large are divorced from legislation. As a matter of fact, nothing but public opinion, imperfectly expressed by the Press, stands between us and the tyranny of Municipal, State, and Federal bosses, as

unscrupulous as any feudal lordlings in the thirteenth century.

In the light of these facts the question of the hour resolves itself into this: How best to bring our representative system to conform to the principles of popular Sovereignty, now practically defied and violated.

This end is attained in Switzerland by means of the two institutions of the *Referendum* and the *Initiative*, the former already deeply ingrained into the life of the Swiss people, the latter still in a measure on trial.

This term "*Referendum*" is part of the old formula "*ad referendum et audiendum*," and means, that laws and resolutions framed by the representatives must be submitted to the people for rejection or approval. As far as the historical genesis of the Referendum is concerned, it appears in a rudimentary form as early as the sixteenth century in the Cantons of *Graubünden* or *Grisons* and *Valais*, before those districts had become full-fledged members of the Swiss Confederation. Delegates from their several communes met periodically, but were always obliged to refer their decisions to the communes themselves for final approval. In the same manner the delegates from the various Cantons to the old federal Diet or Assembly of the Swiss Confederation used to refer their measures to their home governments before they became laws. But in its present form the Referendum is a modern affair, the first steps toward its introduction having been made in 1831. To-day every Canton, except priest-ridden Ultramontane Fribourg has either the compulsory or the optional Referendum incorporated into its Constitution, and the central government, in the Federal constitution, possesses the Optional, *i. e.*, in the words of the text: "Federal laws as well as federal resolutions which are binding upon all, and which are not of such a nature that they must be despatched immediately, shall be laid before the people for acceptance or rejection when this is demanded by thirty thousand Swiss voters or by eight Cantons."

Not satisfied, however, with passing judgment upon the laws made by their representatives, the people are now demanding the right of proposing measures themselves; this is the Initiative, or right of any voter, or body of voters, to initiate proposals for the enactment of new laws, or for the alteration or abolition of existing laws.

The results obtained by the Referendum in Switzerland are in every way most gratifying. Contrary to the anticipations of many sinister prophets, it has proved distinctly conservative. In fact, the extraordinary caution and fear of innovation displayed by the voters might almost be made a cause of reproach against the system; for out of seventeen Bills submitted by the Referendum, between 1874 and 1884, no less than thirteen were rejected by the people. This principle—that the people are the final arbiters—has many far-reaching consequences. Politics ceases to be a trade; for the power of the politicians is curtailed, and there is no money in the business, no chance to devise deals and little give-and-take schemes, when everything has to pass before the scrutinizing gaze of the taxpayers. Moreover, second Houses, such as our Senate, tend to become superfluous. The people constitute a second House, in which every Bill must find its final verdict.

Those who have no faith in the principles which underlie all genuine democracies, who fear the people as an unreasoning beast that must be controlled—such men will naturally find the Referendum a stumbling-block and a bugbear.

But the increasing number of those who place the utmost confidence in the common-sense of the people as a whole, unhampered and unperverted by bosses, will welcome the Referendum, and its accompaniment, the Initiative, as the most important contributions to the art of self-government, and the greatest triumphs which this century has yet seen over the peculiar dangers to which representative governments are exposed.

SOCIOLOGICAL.

APPLIED CHRISTIANITY THE TRUE SOCIALISM.

THE RIGHT REVEREND F. D. HUNTINGTON, D. D.

Homiletic Review, New York, April.

INASMUCH as the Christianity of Christ was indisputably a Christianity to be "applied," it would seem reasonable to regard it as "the true Socialism." Could the Son of Man have forgotten something when, explaining His "These ought ye to have done, and not to leave the others undone," He named as two of "these," distinctly social virtues, if indeed by the third He did not intend, as my Greek Bagster makes Him intend, good faith, equity between man and man? That this Lord of Glory should have chosen for His earthly home a carpenter's workshop and cottage, making Himself the workingman's leader; that, by every practical method of association and common feeling, He should have identified Himself with the laboring class; that, though He was infinitely rich, yet for our sakes He became poor; that property was absolutely nothing to Him save His property in the love and trust of His followers; that in all His benedictions He never deemed it His vocation to bless the rich, and in His maledictions never pronounced a woe or a curse upon the poor—these are certainly facts that should be taken into account in our interpretation of the relations of the Saviour to society. To pretend that He did not touch the questions which are now burning in all thought and feeling and work and life of civilized peoples, did not encourage a wise and patient consideration of them, would be "handling the Word of God deceitfully."

Fundamentally, our position seems to be made secure by the constitution of the Christian Church. In origin and purpose the religion of Christ is not a purely individual, but a social power. It contemplates a Society standing in immediate and constant relations with human society at large, chosen out of that, but always acting upon it in the way of influence, education, purification, and transformation. The Second Adam was of the people, and kept Himself in close contact with the sympathies and welfare of the people. He was continually showing them, and is still showing them, how to live with God their Father, and how to live together as brothers. The two were never put apart. Even while He was on earth the Twelve and the Seventy were sent out as social reformers. They were not to construct schemes or devise measures, but to plant principles and to create a divine-human order. From village to village and city to city they proclaimed, "The Kingdom of Heaven is at hand." The Kingdom must be first within men, as all the forces and life of men must be within them, before it can be manifest among them. But come out and be manifest among them, this overmastering and supreme power must and will. Christians will not have a Kingdom of God within them, and yet live contentedly with a kingdom of the world and the flesh, pride and cruelty, fraud and oppression, unhallowed competition and unscrupulous traffic, selfish accumulation and despotic fortunes all around them. The religion must be more than sentimental, more than subjective, more than ceremonial, more than intermittent or in-doors. Salvation is present as well as future.

The fact that our Lord and His apostles did not introduce specific measures of social reform is sometimes made an apology for attempting to cure evils and abuses only by generalities. But in their time the conditions were not such as to make sociology a practical science. To us, having the evangelical principles well in hand, enriched by the experience of centuries, and surrounded by democratic institutions and the stir of vast activities, improvements in political economy are as suitable as they are in medicine, travel and mechanics. Truth is indebted for its progress to just such theorizing, planning, and comparison of methods as is now occupying the attention of prophets and practical philanthropists. It is foolish to be

worried by them, useless to quarrel with them. Some will come to something; some to nothing. During the last century French literature has written the obituaries of nearly a dozen communistic undertakings. They have sent shoots across the ocean which have perished as sickly exotics. Yet they have rendered one service which is still continuing. They have exposed actual iniquities. They have torn open old and false prescriptions, thrown light upon seed-beds of pestilence and hiding-places of robbers, and broken up hereditary barbarities. Look at the stupid atrocities in the land of our ancestors only two generations ago! The Bellamys and Besants and Tolstoïs make that infamous past intolerable. But the grand circumstance, full of significance and comfort, is that behind all these outcries, speculations, protests, and alarms, beneath them, above them, is the New Testament of the Lord and Saviour Jesus Christ, unmoved, uncontradicted, abiding. What they are dreaming of, or striving after, or seeking to discover, is what the Son of Man proclaimed as coming and "at hand," when He came from the Jordan while Cæsars reigned. He knew that it would come—and come through "Applied Christianity."

The principal changes towards which the hopes of the seers and agitators are reaching are these, or such as these: Free foothold and dwelling place; fruitful or supporting work for all who are able to work; fair or living wages; moderation of labor compatible with the laws of health; room, air, and light enough for wholesome living; only such taxes as are requisite for good government, order, and public necessities; limits to competition; abolition of every form of slavery or serfdom, whether by alleged ownership or by the tyranny of wealth; bounds set to such increase of property in the hands of individuals or corporations as must prevent a just distribution of the comforts and good things of life; open opportunities of education; removal of all temptations to vice in the necessities of subsistence; extinction of every mark or sign of privilege or contempt, honor or shame, between one class and another, or by reason of birth or possessions; intellectual, moral, and spiritual freedom. A society practically realizing and embodying these things in its institutions and daily living, public and private, would be strong and safe, at unity in itself and joyful far beyond any yet known on earth. While doubting the potency of any name ending in *ism*, we are willing that the power producing such a condition of the world should be called "Socialism" if no better designation can be found. But there are three better. It would be a Brotherhood of men beneath the Fatherhood of God. It would be a human and divine Commonwealth. It would be "Applied Christianity."

CONSANGUINEOUS MARRIAGES.

S. A. K. STRAHAN, M. D.

Westminster Review, London, March.

SO long ago as 1869, the New York State Medical Society appointed a committee to investigate and report upon the influence of consanguineous marriages upon the offspring; and the result of their labors, as published in the *American Journal of Insanity*, 1870, shows clearly that if the family is free from disease, or tendency thereto, marriage among its members in no way diminishes the chances of healthy offspring. This conclusion is in agreement with the findings of other and more recent investigators, such as Anstie, George Darwin, and A. H. Huth. With a perfectly healthy stock, as every breeder of animals knows, "in and in breeding" may be practiced with impunity, but where the stock is tainted with disease or imperfection, safety is only to be found in "crossing." Over and above the fact that consanguineous marriages are almost certain to transmit in an accentuated form to the children, any defect or tendency to disease already present in the family, there is no reason why blood relations should not marry. Breeders of prize stock frequently "breed in and in" not only with impunity but with marked benefit. But this fact while going to prove that it is not the mere blood relationship of the

parents which induces the degenerate condition in the offspring of consanguineous unions, can, but rarely indeed, be used as an argument in support of the marriage of persons related by blood. The stock-raiser permits only the perfect members of his flock or herd to continue their kind, and therein lies the safety of the family. But where shall we find the perfect human family? The laws of natural life have been so strained and perverted by our civilization, that almost every family nowadays has got a taint or twist of some kind, and as all such imperfections are transmitted and rapidly deepened, and fixed in the family by the intermarriage of its members, it is best that such unions should in all cases be forbidden.

It is well known that recently acquired characters (*pace* Weismann) healthy or the reverse, are very easily lost, and that when an individual bearing such a character intermarries with one who has not the same character, the recently acquired character disappears. The natural tendency in all such cases is to revert, in the offspring, to the normal or healthy type, so that unless the new character is very deeply impressed upon the parental organism, it is almost certain it will not appear in the offspring, if the other parent has nothing of the character. But when both parents are possessed of the character, healthy or the reverse, it is frequently repeated in an accentuated form in the offspring.

Now this is what must always happen in the case of consanguineous marriages. If there is any taint in the family, each member will have inherited more or less of it from a common ancestor.

In consanguineous marriage, then, the danger lies in the strong probability there is of both parents bearing some particular taint, which will be deepened in their children, yet which might be escaped if they each married a person not bearing the same character. The blood relationship in itself is innocent. It is the double tendency to disease which brings about the evil to the children. And the marriage of two phthisical, or scrofulous, or neurotic persons, whose families know nothing of each other, would be equally pregnant of evil with the marriage of cousins, or even nearer blood relations so tainted. Living under social customs, habits, and surroundings tends to engender like diseases and degenerations, irrespective of blood relationship; and it not seldom happens from this cause, that persons not even distantly related by blood, are, in reality much more nearly related in temperament than cousins, or even nearer blood relations, who have experienced widely different modes of life.

This similarity of temperament induced by a common environment, and which I would call "social consanguinity," is a potent factor in the production of hereditary degenerations. It is the great curse which dogs every exclusive tribe and class, and hurries them to extinction. It has largely aided real, or family consanguinity in the production of the disease and degeneration which have so heavily fallen upon the aristocracies and royal families of Europe. Therefore it is to be understood that the introduction of plebeian blood into the noble family, is not only poetic, but useful, for the "lady of low degree" frequently brings with her a heritage more valuable than silver and gold. But where she brings gold too, as does the modern representative of the "Gypsy Countess" of old, there appears nothing left to be desired.

But while, as we have seen, consanguineous marriages are extremely dangerous, the natural law works, nevertheless, for good as well as for evil, and it is possible by means of intermarriage of those belonging to a family noted for some physical or mental excellence, to deepen and fix that good character in the family. Yet although it is clear that consanguineous marriages might be used to develop particular or peculiar characters in families, such breeding of genius is not to be advocated, for this reason. Few families are physiologically perfect, most have got some unhealthy taint, and while the desired character was being deepened and fixed by successive consanguineous unions, we would doubtless, in most cases, be building up some pathological character. This latter would deepen as surely as the former, and on reaching the necessarily fatal degree, would put an end to the family altogether. Therefore, real or family consanguinity should be avoided in marriage, as should also that which I have called social consanguinity.

THE CHURCH AND THE WORKMAN.

CARDINAL CAPECELATRO, ARCHBISHOP OF CAPUA.

Merry England, London, March.

THE Social Question as it stands to-day does not differ from the old question of rich and poor, which has always been before the world. But the conditions of time and men are changed; and it has certainly a new tanglement of knots. It takes the form of a battle, now of thoughts, and now again of blows. The whole of the working classes fill one camp, and all the rich and leisurely classes fill the other. The new movements of our age have contributed to excite the social question. Steam and electricity, the unmeasured growth of industries, the new ways whereby capital multiplies and is fruitful, machinery that redoubles force and motion, and makes the workman himself little more than a machine, the infinite products of industry, the massing together of thousands of men, women, and children in one factory—all this has contributed to make the question formidable. Grave moral causes have added fuel to a fire, which may well (O God, avert the omen!) end in destruction. Meantime, the serious student of the question should perceive that it has two principal roots. Since human labor, following upon original sin, is always a strenuous, and sometimes a painful effort, those who are constrained to toil for mere existence are discontented that others should be able, without labor, or at least, without effort, to live with greater pleasure than theirs. The other root lies in this: Men being essentially equal, one with another, are uneasy at the thought of all differences of gifts—most at the difference of poverty and riches. That special inequality, albeit due almost invariably to moral and physical differences between man and man, seems at the first glance to be something deliberate, intentional and artificial. Thus those who toil cry out upon injustice, and ascribe the evil of their condition, now to persons, now to civil society in general, now to science and now again to religion, against which they bring the reproach that it is powerless to destroy inequalities that are, in fact, by their nature, indestructible. When to all this we add the action of not a few of the sophistical and the proud, in inflaming popular fancy with the hope of a paradise on earth wherein all shall be rich and happy; it follows that the poor make a grasp for this paradise at all costs, and that, unable to seize it, they rise in wrath against the rich, and shrink not from conspiracy, from vengeance, or from blood.

This is the Social Problem; and the first question that arises is, can it be solved, or will it forever remain hard and fast as it is to-day? To this formal inquiry there is but One who can reply, inasmuch as there is but One who knows entirely the nature of man. This is Jesus Christ, living and speaking, in His Church. If we should listen to the answers attempted outside of Christ and of His Church, we shall hear nothing but error, error full of many and grievous perils. Those who are called Socialists have conceived for themselves a new kind of human nature according to their own fancy. They teach that by the destruction of the present social conditions and by the constitution of we know not what Utopias, equality of wealth will come to prevail in the world. On the other hand, the rich who have not the light of the Gospel, nor its fire of charity, deem the social question insoluble, and assert that the distinctions between rich and poor can neither disappear nor diminish. The Church of Jesus Christ, however, informed by Him, although she has defined nothing with regard to these questions, yet proposes, through the wisest of her teachers, a doctrine which she gathers from her profound knowledge of humanity, and from the history of her own existence.

How, then, does the Catholic Church propose to work for the gradual solution of the Social Question? By its teaching that God alone is the Creator of all things, and that we receive from God the use of riches, and with the use, the obligation of

spending them according to righteousness and charity. It is absolutely false and anti-Christian to assert that the rich man is free to spend according to his whim the things he calls his own. A thousand times, no! Assuredly he may provide for his own necessities in his own condition. But that which remains over he owes, by the express commandment of Jesus Christ, to the poor.

To what degree, carefully feeling their way, men may hope, by the aid of Christianity, and of a science deriving from Christianity, to shorten the distances between capitalist and workingman, perhaps no human intellect can pronounce. But the history of the life of the Church may afford us light, and give us hope. The difference between the Pagan world and the Christian, as regards the relation of the possessor and the non-possessor, is an infinite difference; he who does not perceive this is blind, whether through passion or through lack of thought, or through the defect of his mental eyesight. The laborer to-day is no longer a slave; labor has become the principal source of wealth, equality of juridical rights has produced facilities for each man to better and raise his own condition; and Christian charity spends millions every year for the poor. Nor is it less encouraging to see how our wise Pontiff, Leo XIII., with the most illustrious of the bishops of Catholicity, has stimulated all men, including Christian laymen, to hasten to the aid of the working classes, not only as propagators of faith and charity, but also as teachers of Social Science. The Church, too, does not hesitate to face the infinitely difficult question of the part to be taken by the modern State in the Social Problem. Here Catholics of the greatest authority are not in agreement; but, to my mind, where the State recognizes the principles of Christianity, a temperate intervention in the Labor question is just and effectual.

In every age the Christian life appears with a new *apologia*. Now, in our day, if I am not deceived, this new *apologia* will be the product of the Social question to be solved by Catholicism, and by the science it inspires.

THE CASE OF THE NEGRO.

THE REVEREND WM. CHAUNCY LANGDON.

Political Science Quarterly, New York, March.

IF a true judgment is wanted in regard to the supposed problem of the negro at the South, it is absolutely necessary to base our reasoning on facts; and that too, not upon isolated and exceptional facts, however well authenticated, but upon such as are fairly general and representative. It is a problem for inductive, not for deductive politics.

If a Northerner, who is an honest truth-seeker, will go to the South in a teachable spirit, he will not be able long to question the great and practically universal solicitude of the Southern whites for the education, the industrial progress, and, above all, the moral elevation of the negro.

Even in the days of slavery, Southern social polity had a patriarchal character, of which few who had not entered into it had any conception, and to which the Northern censor very rarely did justice. The feeling of mutual dependence and regard engendered by that patriarchal character has by no means even yet died out. It is an unquestionable fact that the Southern whites are the true and intelligent friends of the negro.

Now the negro is not an Anglo-Saxon, or a Celt, or a Scandinavian—only undeveloped and with a black skin. No ethnic reasoning can be safely based on any such assumption. And yet this assumption is, however unconsciously, made the virtual premise of most of the current reasoning and declamation upon the subject. The African is, on the contrary, a wholly different race, and the obstacles to social equality and political efficiency between that race and our own are not factitious, but anthropological.

The negroes, moreover, although all Africans, are by no means all of one tribe or stock. In their ancestral conditions,

one of these tribes, best represented among us now by the brown negro, was very far superior to the black or Guinea negro, alike in physical vigor, in native dignity, in moral energy and in capacity for improvement. Again those who were reserved for household service, grew up in immediate personal relations with the members of educated and refined families, and were thereby raised to a moral plane distinctly above that of those who were plantation slaves—mere field hands.

Waiving for the moment these distinctions, the negroes are, as a rule, cheerful, patient, affectionate, and easy-going. They are imitative and are easily influenced, for evil or for good, by others or by their own impulses or passions. With a strong bodily frame and a vigorous muscular system, they have great powers of endurance and great capacity for work, and, in all manual labor, for successful work. But they have little natural disposition for work save to supply present necessities. They have a strong and vivid imagination and a keen sense of the present, but only a feeble hold upon the past and less interest in the future.

The first condition precedent of a right understanding of the relations of the negro to the Southern whites is, that not only these common characteristics, but also the above distinctions of types or classes be ever borne in mind. There is undoubtedly a small proportion—as a rule the best representatives of the better type—who, having had great advantages already, are ambitious of further improvements for themselves and, still more, for their children. These are willing both to labor and to deny themselves present self-indulgence for such future profit. They are careful, and even provident, in the use of money. They are well-mannered, self-respecting, and respected; they are desirous of harmony with the whites and of the truest elevation of their own race. They make excellent mechanics, carpenters, and workmen of every kind. They are unobtrusive, and by no means disposed to be made the occasion of social or political trouble. This class of negroes has no complaint to make.

On the other hand, the overwhelmingly large proportion of the Southern negroes are as yet utterly lacking in any moral preparation, either for the political trust which is demanded for them, or even for the educational advantages which are given them. To a very great extent, these are not merely ignorant, improvident, and, for the most part, coarse, dirty, and sensual; but they are quite indifferent to any real improvement in character, incapable of acting with appreciative reference to the future, and given to expecting results without any effort or wish to fit themselves for, or to attain, them. There is, indeed, one improvement for which very many of this class are desirous, and that is schooling. That this is all which is lacking in them, is the one sweeping idea of the whole class. The average negro attributes all the advantages which the whites have over him, exclusively to their better or more extended schooling. He is consequently eager for education—in the limited sense of that word—and more education and yet higher education for himself and for his children. The radical moral differences between the races seem almost never to occur to him. He does not seem to be aware that such qualities as manliness, industry, thrift, reliability, self-control, energy, steadiness, foresight, truth, decency, and purity—in every one of which he is notably wanting—have anything to do with the issue. He is wholly unconscious that it is his lack of these, and not his ignorance of grammar, geography, and arithmetic, which really separates him from the whites and makes him immeasurably their social and political inferior. His Northern friends, falling so commonly into the same woful mistake, take it for granted that when the negro shall have been sufficiently instructed in school studies, there will and can remain nothing but an unreasoning prejudice against his black skin to separate him from the Southern white, or to account for the unwillingness of the latter to be governed by him. It is an open question whether all the schooling which has been so lavishly provided has done the average negro more good or more harm.

DEPOPULATION AND DEMOCRACY.

LÉON GIRAUD.

La Nouvelle Revue, Paris, March 1.

ALTHOUGH the object of the French Revolution was the full realization of the idea of Liberty, that great movement has up to this time served to emancipate only one portion of society and consequently to enslave another, for it has led to the establishment of democracies in which the principle of equality is applied to the male sex only. An illustration of this remark is afforded by the French Republic of to-day, for in that foremost of modern democracies the condition of women is worse than it was before the Revolution took place.

Under the old aristocratic *régime* the French woman was subject, as regards both her person and her property, to laws which were laid down without her consent; but, on the other hand, she often exercised electoral and other rights as a member of some religious corporation or of a workingwomen's guild, and she never became the victim of a general combination of men, because the men of her time were divided against themselves by distinctions of class or caste. In this state of things the French Revolution has affected two great changes. By abolishing ancient corporations or guilds it has deprived female citizens of the only civic rights they possessed, and by obliterating caste distinctions it has enabled men of all classes to combine for offensive and defensive purposes. Thus, under the modern French democratic system, the woman continues subject to all ancient civil disabilities, but does not retain the rights she formerly enjoyed; and in all discussions affecting the relations between the sexes she finds arrayed against her a compact mass of male opponents. In other words, the French Republic of to-day is a masculine democracy which has the female sex completely at its mercy. The laws of such a democracy are naturally founded on an exaggerated notion of the rights of men and have, as a matter of course, a direct tendency to degrade women in the social scale. They have had the effect of dividing French women into two classes—a class who are not married and are tempted to resort to criminal expedients to escape the imputation of maternity, and a class with whom men of advanced age contract marriages which for obvious reasons are not prolific.

Depopulation, then, may be said to be an inevitable concomitant of a masculine democracy, and, consequently, the obvious remedy for depopulation is the conversion of the masculine democracy into a democracy without distinction of sex. The simplest method of effecting such a conversion would be the introduction of female suffrage. It will be asked, Is female suffrage possible? It is sufficient to know that it is necessary.

THE LIGHT IN DARKEST ENGLAND.

FRANCIS EDWARD SMILEY, EVANGELIST.

Missionary Review of the World, New York, April.

THE "Bitter Cry of Outcast London," "In Darkest England," and other startling announcements of the social and spiritual destitution of our cousins across the sea, have conveyed to those, unfamiliar with the numerous agencies struggling to deliver the "submerged tenth," the erroneous impression that the misery has resulted from the Laodicean apathy of the Churches themselves. We hear so much about the lapsed classes, and so little of the saved masses, that the pessimistic world regards England, and especially London, as synonymous with heathendom.

In the City of London, where are to be found the darkest spots in darkest England, the herculean efforts of the Churches to rescue the perishing are as astounding as the gigantic evils to be grappled with. There are literally hundreds of organizations employing thousands of missionaries, colporteurs, Bible women, nurses, Scripture readers, deaconesses, and teachers, who are striving night and day, on the streets and in the tenements, to raise from the mire the souls and bodies of the "submerged tenth." In no city in the world is there exhibited a more aggressive Christianity, or are more evangelistic agencies effectively organized, or more money spent for philanthropic purposes, than in so-called "heathen London."

If the malignant forces that seek to destroy the moral life of the world's metropolis are legion, so also are the benign influences that oppose with irrepressible energy every evil tendency that manifests itself. If the devil is active, so also is the Church or the true disciples in it.

EDUCATION, LITERATURE, ART.

AMERICAN LITERATURE.

WILLIAM SHARP.

National Review, London, March.

EVEN with the help of guides so able and experienced as Mr. E. C. Stedman and Miss Hutchinson, the editors to whose indefatigable industry and scholarly taste we owe the eleven volumes of "The Library of American Literature," it is not easy to reach that narrow and devious highway, on one side of which lies the Colonial literature, which is essentially English, and on the other, that which is distinctively American. The matter cannot be decided at once and arbitrarily. If the term, American, be applied to all writings actually composed in the United States from the earliest days of colonization, the admission will be found to involve several debatable points, as, for example, the denomination as American of all writings made by Englishmen or other foreigners while resident in the States; or, on the other hand, the exclusion of books, though by American authors, written elsewhere; in which instance, Nathaniel Hawthorne's *Marble Faun*, and many well-known stories, poems and other compositions by men of note, among them Bret Harte, Marion Crawford, and J. Russell Lowell, would not, logically, be entitled to consideration as the genuine fruit of American literature. The Pan-American party, who are anxious to see the Stars and Stripes dominant not only from the Atlantic to the Pacific, but from the Arctic Sea to the Gulf of Mexico—there are enthusiasts, indeed, who dream of a Dominion extending from the extreme limits of the northern continent to Cape Horn (why not, at once, from the Arctic to the Antarctic Poles?)—this Pan-American party would claim as national, all literature produced wherever waves the Star Spangled Banner. But this is a claim impossible of recognition by students and people of taste, however entertaining an idea to a certain class of politicians.

"American literature begins with Walt Whitman, and has as yet gone no farther." This is the opinion of many people; there are others who do not admit that it has even begun. If there be an absurd cant in a country like this where King Cant rules despotically, it is that of the discrediting of the Americans in the matter of their literature. "They have no voice of their own," "their novels and poems derive from the more potent works of our own poets and romancists;" "they have no critics, because literary criticism is an art that comes after, and not before the formation of a literature," and so forth, in varying degrees of prejudice or ignorance, or both combined; such is what one commonly hears and sees in print, even in critical periodicals which should be above the vulgarities of literary parochialism. It does not need a wide knowledge of contemporary Transatlantic literature to realize how potent are the forces at work, how strong and original the intellectual vitality, how superbly rich and complex the mental inheritance, among our distant kindred oversea. Of all the nations of Europe, the making of England—more even than that of Greece or Italy—tended to the creation of a super-eminent intellectual power; but, to judge by like analogies, the making of America is so much more varied, complex, and potent, even than that of England, that a literature of unequalled range and power ought, ultimately, to be the outcome. It is not merely in contemporary literature that the observant student may see the already rich growth and the unmistakable signs of one far richer; the whole history of American literature since the foundation of the Republic is charged with vigorous testimony. We do not require to listen to Walt Whitman to hear the voice of America. It can be heard long before him.

If in the prose and verse of the most recent period, that inaugurated by the Civil War and the subsequent Abolition of Slavery, there stood forth no such commanding minds, no such great literary artists, as Emerson, Edgar Allan Poe, and

Nathaniel Hawthorne, it is no proof that the intellectual energies of the period are inadequate or vainly dissipated, that the tide has subsided or is ebbing with no promise of return, or that the channels of lordly expression are choked up, or are become infrequent and widely dispersed. There is an energy, a tumultuous undercurrent in the intellectual life of America, which, if suddenly concentrated by pressure of foreign menace or civil strife, or if long constricted by the dull apathies and bewildering commonplaces of a national life without high ideals, will flow forth—an irresistible and overwhelming force, like the long-engendered, long-simmering lava-floods from the rent conduits of a volcano.

The "new movement" which within the last few years has been apparent on both sides of the ocean—although this movement is rather definable as the "new spirit"—is more generally and more actively at work among our cousins oversea than among ourselves. If Poe's plea, that "a long poem" is simply a flat contradiction in terms, be acceptable, then the contemporary younger Transatlantic poets are ahead of our own, as are indisputably, the short-story writers over their British *confrères*. The brief lyric and the quatrain are cultivated with refined taste and skill. The quatrain hardly exists among us, though Landor and a few other poets have fashioned one or two lovely and enduring examples of this poetic species.

As for short stories which are works of art as well as entertaining tales, as rare in our literature as sprays of white heather among leagues of purple, they are to be found in America almost as often and, not infrequently of as rare a quality, as in France.

This, however, is incidental. It does not really matter whether works be long or short; they fall short of high art, if either overweighted or underweighted with words; if rudely fashioned, or if wrought till the skill of the artificer stands out in disillusionising relief. What is more to the point is, that, apart from journalism, the literary sentiment seems keener in America than here, that there is less tolerance for inartistic work, that, in a word, the literary craft is revered as well as the product of that craft.

SPECIMENS OF PACK THREAD.

JULES NORIAC.

La Lecture Rétrospective, Paris, March 5.

WHEN marionettes were first imported from Italy into France they afforded pleasure to many; but one day, when they had ceased to be a novelty, a spectator at a marionette show called out: "That's pretty, but I can see the pack thread!" Since then *pack thread* (*ficelle*) has come, in the slang of the theatre, to signify a stale dramatic artifice.

The principal kinds of theatrical pack thread are the—

AFFECTING PACK THREAD;

Suppose a scene—any scene you like. It is ten minutes to midnight. The villain of the piece is on the point of gaining the immense fortune he has been coveting since half-past seven o'clock. He has only one little murder to commit. He is in ambush, with a poniard in his hand, awaiting his victim, whom he is to recognize by her flannel skirt. A young woman, in a flannel petticoat, makes her appearance. Knowing that the audience are in a state of excitement, she excites them still more by kneeling in the middle of the street to pray. The man advances with uplifted arm, but he sees a silver cross in the woman's hand, and, all of a sudden, he turns pale and staggers, exclaiming: "That cross!—Is it a reality or a dream?—Speak!—Who gave you that cross?"

"That cross," the young woman answers, "belongs to my mother, who is now in heaven!"

"My daughter! It is my daughter!" exclaims the villain. From his trembling hand the poniard falls. The curtain follows its example. The sensation is tremendous.

MOST COMMON PACK THREAD;

If in the first act of a play there is a lost child with a curious mark on his arm, be sure that in the last act that child will find his parents. Sometimes he will be assassinated just as he has found them; but that happens very rarely.

PACK THREAD THAT VEXES;

There is a riddle involved in the play. The riddle can be solved in one word which the audience have already guessed; but the author makes that word a pretext for writing five acts. It must be confessed, however, that the author has shown some moderation; for there was nothing to hinder him from prolonging the play to the end of a sixth act.

INTRODUCTORY PACK THREAD;

A young Amazon is run away with by a fiery horse which she was determined to ride, despite the entreaties of her friends. She is all but lost, when a young Stranger appears just in time to stop her horse on the brink of a precipice, or, if not a precipice, a frightfully deep morass. (In all such cases there must be either a precipice or a morass.) From the moment of this sudden introduction the Amazon and the heroic Stranger love each other.

SUBLIME PACK THREAD.

Ruy Blas, a lackey, falls in love with the Queen, and daily strews a bench on which she is accustomed to sit, with certain blue flowers of which she is passionately fond. To get at those flowers the poor fool has to scale a briery fence on which he leaves shreds of his ruffles. The Queen picks off those shreds and cherishes them. Thanks to Fortune and Sallust, Ruy Blas by-and-by becomes a gentleman and is sent by the King with a message to the Queen, who at once knows her lover by his ruffles. "It is the same lace," she murmurs; but what detracts from the sublimity of the situation is that the ruffles are dirty.

SUCH "SARCENET SURETY."

KATHERINE HART.

Poet-Lore, Philadelphia, March.

"COME, Kate," says Hotspur, "I'll have your song, too;" and Kate replies with mild-mouthed emphasis, "Not mine in good sooth;" whereupon Hotspur mimics her speech, and turns her answer into raillery:

"Not yours, in good sooth!" Heart! you swear like to a comfit-maker's wife. 'Not you, in good sooth' and 'as true as I live' and 'as God shall mend me,' and 'as sure as day,' and giv'st such sarcenet surety for thy oaths, as if thou never walk'st further than Finsbury. Swear me, Kate, like a lady as thou art, a good mouth-filling oath; and leave 'in sooth,' and such protest of pepper-gingerbread, to velvet guards and Sunday citizens." (I Henry IV., iii. 1.)

Some authorities lean to the opinion that Hotspur's speech is intended to satirize those gallants of the day who affected to believe that "gentlemen" should make high-sounding oaths a mark of their distinction, while the people should keep to plain homespun assurance, as befitting their condition; but as Hotspur himself brought down great cannon oaths when his blood was up, and never gave "sarcenet surety" even in his calmest mood, Shakespeare would hardly have chosen him as a mouth-piece for a satire of that nature. It is likely that the speech was a fling at Puritanism, such as Shakespeare and his fellow-actors were wont to indulge in. In Elizabeth's reign the nation at large regarded the Puritan as a foolish malcontent, whose heresies were mere factiousness, and whose notions of manners and morals were simply fanatical. The stage taking its cue from its powerful patrons, made him "a thing for laughter, flouts and jeers," mimicking his so-called "cant" and "twang," and libelling his gravity as sheer affectation and lack of humor.

In the third year of the reign of James I. "An Act to restrain the abuses of Players" was passed. This Act (3 Jac. 1, c. 21) decreed "that if at any time or times, after the end of this

present session of parliament any person or persons do or shall, in any stage-play, enterlude show, May-game or pageant, jestingly or profanely speak or use the Holy Name of God, or of Christ Jesus, or of the Holy Ghost, or of the Trinity, which are not to be spoken but with fear and reverence, (he or they) shall forfeit for every such offence by him or them committed, ten pounds: the one moiety thereof to the King's Majesty," the other to the informer. If after the passage of this Act, the Master of the Revels had not laid a heavy hand on Falstaff with his "humorous conceits" and his numerous oaths, what a rich harvest the "informer" might have reaped from this one character alone.

This Act gave an endless deal of trouble to all those upon whom devolved the task of expurgating dramatic writings. They rejected many an expression, because it might, by the scrupulous, be considered profane while they retained others that are, in our opinion, decidedly so. For instance, Falstaff must not say, "If my wind were but long enough to say my prayers, I would pray and repent" (Merry Wives iv. 5) because of possible offense to the precisian; so the player-editors omitted "to say my prayers," and all the ends of piety were thereby fulfilled. Then in compensation for having censured him, the wealthy Knight is allowed to deliver his next remark in full: "The devil take one party, and his dam the other!" Again the expurgators sat in judgment upon poor little strays of "sarcenet surety" and either worried them out of existence, or mutilated them in fancied obedience to the law; yet they overlooked bold imprecations and thinly-disguised oaths, and let the "devil" range, as he would, over the whole domain of dramatic literature. The many incongruities in the "revision" of the plays of Shakespeare make us wonder whether the player-editors, and the Master of the Revels, had any standard in reference to license of speech, other than that afforded by the letter of the Act. Granting that they had, it must have been a very capricious one; and if the Puritan had been satisfied therewith, we might well say that his morals were easier than his politics. But he was not satisfied; he was merely biding his time. It came at last, and the long struggle between Puritan and playwright was ended, in 1648, by the closing of every theatre. Kate's "sarcenet surety" and Hotspur's "good mouth-filling oath" alike were silenced, and not even an echo of the drama was heard in England while the Puritan sat in the King's place.

THE PAINTINGS OF POMPEII.

Edinburgh Review, January to March.

THE first visit to Pompeii is an event in life. Nothing in nature or art surprises and fascinates like this close glimpse of Græco-Roman life, unfolded as if by enchantment in all its details. To the classical scholar it is a vivid illustration; to those whose minds are a blank page on the subject, it opens a new horizon, it imparts a new enthusiasm which has all the freshness of first love.

Everything at Pompeii is beautiful, even the commonest kitchen utensil. The genius of Greece had pervaded every industry. In luxury and industry, says Nissen, Pompeii was probably much in advance of Rome, where the conservative tendency of State institutions retarded progress. The Pompeians learned Greek at an early age. There is every reason for believing that the letters of the Greek alphabet found on the walls two or three feet from the ground, were written there by the children on their way to and from school.

Of all the remarkable things found at Pompeii, none are more important than the pictures, on account of the light they throw on ancient painting. While many masterpieces of Greek sculpture and architecture have come down to us, the Greek paintings, from the fragility of their nature, have perished, and it is chiefly in the Roman ruins that we find some tradition of them left. At Pompeii every house and every room was decorated with frescoes. The best of these were at first removed

for their preservation to the museum at Portici, which was incorporated with the Naples museum early in this century. Descriptions can hardly give an idea of the charm of these pictures, of their rich harmonious coloring, which many art critics have compared to Titian, of the serene, joyous conceptions of human life, of the grace and dignity of the figures. Stately gods and goddesses, sporting cupids, bacchantes, fauns, centaurs, dolphins, arabesques, are multiplied in infinite variety. Most of the subjects are taken from Greek mythology; but some represent scenes from the daily life of the Pompeians, and throw much light on their habits and occupations. With few exceptions the subjects are treated with taste and delicacy. In a civilization where, to the gods themselves were ascribed the passions of mortal men, it is not to be wondered that art sometimes ministered to the licentious ideas of the day; but those pictures, which have been removed from the public view, are few compared with those which must delight even the severest moralist.

The period of Greek art to which the compositions can be specially traced is that of Alexander the Great and his successors. It was in his time that the Athenians began to ornament their houses, which in the days of Pericles had been of an austere simplicity. While hitherto all the splendor of art had been bestowed on the temples and the public buildings, the painters now began to paint small panel pictures for the private houses. At a later period these were replaced by imitations introduced into the wall-decoration itself, such as we see at Pompeii, a much less costly process, which was very generally adopted.

The technical part of the Pompeian paintings has been a matter of dispute for more than a century. The painter Donner, in an interesting treatise, has gone very fully into the arguments. The question was whether the paintings were done in fresco, in tempera, or after the old method of the Greeks in encaustic. Carcani, with all the authority of a member of the Accademia Ercolanese, maintained that there was indisputable proof that the pigments were, with few exceptions, mixed with size, and that therefore the pictures were done in tempera. Encaustic, with the Greeks, was the nearest equivalent to modern oil-painting, and there can be no doubt that the Greek genius brought it to great perfection, for the ancient writers evidently thought as much of their painting as of their sculpture.

The reasons Donner gives for concluding that the pictures are frescoes are: that the colors on the wall are real fresco colors; that the careful preparation of the stucco rendered any mixture with the colors unnecessary; that in many cases he has found the joints, though carefully concealed under the ornaments, where a fresh ground had to be made; that fresco being the most lasting process, it was also the most likely to be used for wall-painting. From the direction Vitruvius gives about wall-decoration, it is clear that fresco was the only suitable method, and he points to the ancient Greek walls as models. In fact, Donner believes that tempera paintings would long ago have perished. It is true that the Egyptians painted in tempera thousands of years before the Pompeians painted their walls, and that their colors have shown greater durability than those of the Pompeians; but this is mainly owing to the extreme dryness of their climate, while at Pompeii the pictures almost always come to light in a very damp condition, and take several weeks to dry, before the preserving varnish can be put over them. The process of *fresco secco* (that is, wetting the wall, covering it with a layer of lime and painting upon it; or painting straight on the wet wall with colors mixed with lime) has also been traced at Pompeii, while tempera has been used principally for retouching. Donner refutes an error of Carcani, adopted by Overbeck in his second edition, that the fresco colors combine chemically with the stucco and become inseparable from it. This is not the case. The water alone penetrates into the stucco, while the particles of color adhere firmly to the surface. Through the absorption of the water, part of the hydrate of lime in the stucco is dissolved. It rises to the surface and is converted into carbonate of lime, giving the paint a coating which not only protects it, but imparts a greater lustre to the colors. It is evident that the thicker the stucco is, the more water it absorbs, and the more time it allows for the composition before drying; while a larger proportion of the solution of hydrate of lime is developed.

SCIENCE AND PHILOSOPHY.

THE ARYAN QUESTION AS IT STANDS TO-DAY.

PROF. SAMUEL BALL PLATNER.

New Englander and Yale Review, New Haven, March.

II.

CRANIOLOGY shows by its evidence that from the very earliest times, Europe has been inhabited by various races, the same which now inhabit the continent, and so the present speakers of Aryan languages have always been of different races. Geology and Prehistoric Archaeology have shown that man must have lived at the close of the quaternary period, and "have followed the retreating ice of the last glacial epoch," which has been placed by some as much as 80,000 years ago. The effect of such facts and discoveries was, of course, to completely overturn the theory that the present Aryan-speaking peoples were simply the descendants of immigrants from Asia; and it became a question immediately whether there was evidence for any such great successive migrations at all. The researches of the anthropologists have made the conclusion seem "inevitable that the present inhabitants of Spain, France, Denmark, Germany, and Britain are, to a great extent the descendants of those rude savages who occupied the same region in neolithic or possibly palæolithic times."

The first to openly attack the Asiatic hypothesis was an Englishman named Latham, in 1851, who, in Tacitus's *Germania*, and in later works, maintained the thesis that the home of Primitive Aryans was in Europe. Nobody paid much attention to Latham, and twenty years afterwards Victor Hehn, one of the most learned German scholars, wrote thus of the suggestion now so widely accepted:

"And so it came to pass that in England, the native land of fads, there chanced to enter into the head of an eccentric individual the notion of placing the cradle of the Aryan race in Europe."

Professor Whitney, in 1867, gave his opinion that neither myth, history, nor language warranted any conclusion whatever as to the location of the original Indo-European home—thus taking a purely agnostic position. But from about 1868, adherents of the European theory began to make themselves heard, and that which it had before been a scientific heresy to doubt, was assaulted vigorously on all sides by constantly increasing numbers.

In 1880, Professor Sayce, who has now announced his complete conversion to the European hypothesis, summed up the reason why he then thought best to adhere to the Asiatic theory and "abide by the current opinion that places the primeval Aryan community in Bactriana." His most conclusive proof is that Sanskrit and Zend have changed the least, while, on the other hand, Keltic in the extreme West has changed most. But this proof fails. Sanskrit and Zend were long considered the most archaic of the Aryan languages, because Vedic Sanskrit was compared with modern Lithuanian. Now, if we compare the modern dialects of India, the lineal descendants of Sanskrit, with modern Lithuanian, we find that the latter is very much more archaic. The plain inference is that if we had Lithuanian literary remains dating back to Vedic times, their forms would likewise approach much more nearly to the supposed primeval Aryan tongue than Vedic Sanskrit or Zend. In the same way, if we compare modern Persian and the vernacular Icelandic, we find that the latter "has preserved the more archaic form, so that if the argument from archaism be admissible, and the argument be confined to the contemporary languages, it would be more reasonable to place the Aryan cradle in Iceland than in Bactria." The great mass of things known to the Primitive Aryans suit Europe as well as Asia, so that no evidence can be drawn from them. Upon careful sifting, most of the so-called proofs of an Asiatic home of the Primitive Aryans seem to resolve themselves into the inferences from an impression and state of mind. It was a

traditional belief, and men looked at everything from that point of view. The absence of any evidence to the contrary powerfully supported the current theory.

Karl Penka contends furiously (*Origines Ariacae* and *Die Herkunft der Arier*) in favor of the theory that Scandinavia is the original habitat of the Aryans. His argument is elaborate and ingenious; but only a few scholars have accepted his views, though we must number Justi and Sayce among them.

Taylor aroused great commotion by the hypothesis of an original kinship between the Finns and Aryans, both from an anthropological and linguistic point of view, being led to this by the agreement of the physique of the Finns, Livonians, and Esthonians with the blond "long-head" type; and by the attempts of various authors to establish an affinity between Finnic and Indo-European languages. This has been almost universally rejected, but the book presents an admirable argument for the European hypothesis from an anthropological standpoint. He also gives the evidence for the condition of Neolithic culture of the Primitive Aryans, agreeing with the majority of modern investigators that their civilization was very far below the stage formerly ascribed to them.

Dr. O. Schrader (*Prehistoric Antiquities of the Aryan Peoples*), contends that the Aryan people of Europe must have spent a period together wherein they made advances in civilization in which the Indo-Iranians no longer shared. He says, as to a place to fulfil all the necessary conditions for this:

There is only one such locality in Europe, namely, that portion of the South Russian steppes, bounded on the South by the Danube and the sea, on the east by the Dnieper, on the north by the forest and swamps of Volhynia, on the west by the Carpathians.

A recent article by Prof. Huxley in the *Nineteenth Century*,* discussing the question biologically, favors the European and perhaps the Russian hypothesis.

The result of the whole investigation seems to be that the decided preponderance of evidence is in favor of the European hypothesis, but that the particular part of Europe is still a matter of conjecture.

PHAGOCYTES: THE WARRIOR CELLS.

C. von FALKENHORST.

Vom Fels zum Meer, Stuttgart, February.

OUR body is a well-organized State. The cells with which life is so intimately bound up are its citizens, and the number of these citizens is legion. In comparison with the cells in our body, the human population of the earth is insignificant. The red blood corpuscles alone, whose function is to carry and distribute oxygen, are estimated at approximately 25,000,000,000 in the body of an adult man.

These industrial communities, although shut in from the outer world by a panoply of skin, are by no means secure in the enjoyment of a tranquil existence. Devious highways connect their most sheltered recesses with channels communicating with the outer world, and through these they are assailed by legions of no less insignificant foes, who invade the several Provinces of the Kingdom to lay waste and destroy. These invaders are the Bacteria which are now recognized as the agents of so many diseases.

Nature has endowed our organisms with forces to resist disease germs, and cases occur daily in which people are restored to health by the agency of these unknown defenders. The cells proper to the system are under investigation, and among them some investigators profess to have discovered warrior cells, which in a certain sense may be regarded as a standing army of defense, and their function being to fall on and devour the invaders, they have been styled Phagocytes.

These defenders of the human system have long been known, but their function, until recently, was not suspected. Every one of our readers has heard or read of the white corpuscles in the blood; these are our anti-bacteria military, the most simply uniformed and most simply armed troops in the world,

for they belong to the simplest forms of life. These white blood-corpuscles or Leucocytes are simple naked cells, consisting merely of a speck of protoplasm and a nucleus, but in spite of their simple organization, in spite of the absence of differentiated organs, they nevertheless act as other creatures do.

They have neither fins, nor feet, but are, nevertheless, capable of progress. This is provided for by a property of protoplasm which admits of their putting out tentacles in one direction, which tentacles draw the body after them. They seize their food with these tentacles, draw it to them, enfold and assimilate it. The tentacle which serves first to propel towards its prey, and then to grasp it, is finally used as a stomach in which to digest it. The nucleated speck of protoplasm, in spite of its structural simplicity, is further endowed with sensation, and the power of reproduction.

Such are the white corpuscles of the blood. At periods of inaction they present the appearance of colorless round balls; they are not found in the principal veins, being unable to stem the current. The seat of their activity is in the smaller veins and capillaries, where they wander at will, prey and eat, like the beasts of the forest, or the monsters of the great deep. The number of these white blood-corpuscles, in a grown person, is estimated at approximately a hundred million. Related forms of the white blood-corpuscles, are found in the lymph, chyle and other fluids of the system, even in the crystalline lens of the eye where they traverse the interstices of the membrane, like adventurous explorers cut off from the main body of their race.

Similar wandering cells with amœba-like movements are also diffused through the lower orders of the animal kingdom and in insects, and their study in these forms has led to some very interesting conclusions as to the part they play in metamorphosis and evolution. An opportunity for studying their activity in living forms is, afforded by the larvæ of sea-urchins and star-fish whose skins are frequently transparent. The Russian zoölogist, Metzikoff, has established that the Leucocytes, in a manner, purify the blood. On the introduction of a speck of carmine or dust, they immediately close themselves upon it. In all evolutionary processes and transformations of the lower animals, there are portions of the tissue which cannot be utilized in the new structure. They are thrown off as debris and the Leucocytes enclose and assimilate them. The same course is pursued in the metamorphosis of the tadpole; the Leucocytes congregate in the tail, and consume it. So too in the metamorphosis of insects, they perform the function of removing all unutilizable tissue, and practically, of converting it into utilizable material; for these roving cells, at length, weary of their active independent existence, build themselves into the tissues of the organism to provide for growth, or for repair of the waste of decay.

On account of their habits Metzikoff called these cells Phagocytes, that is, *devourers*, and as we have seen, they constitute an organized sanitary police.

The Phagocytes prey also upon all foreign substances in the system, and consequently upon all invading bacteria and disease germs.

Among other experiments, various animals were inoculated with various disease-bacteria. Some died, others became sick and recovered. In those which recovered, the Phagocytes had devoured the disease germs.

But the Phagocytes are by no means invincible. They, too, are liable to defeat, and it is observed that the Phagocytes of different animals vary in their attitude towards bacteria. Indeed, some investigators are of opinion, that the invading armies in warm-blooded animals, prey on the white blood-corpuscles; but even those who reject the Phagocyte theory admit that there are cells proper to the system which oppose the invaders.

Bacteriology is the youngest branch of the tree of knowledge. It has already achieved many triumphs, and will doubtless, soon solve the riddle of the precise relation of the micro-organism to the cell. If at first glance it seems shocking to reflect that our bodies are the seats of vast communities who rove over it as over their own domain, it should console us to reflect that in the pursuit of their own well-being, they are undesignedly efficient agents in achieving ours also. In fact, they are an army of sanitary police evidencing individually intelligent purpose in the overthrow of numerous foes, against which man himself has hitherto been powerless, and whose tactics he does not even understand.

*LITERARY DIGEST, Vol. II., No. 6, p. 149.

REFLECTIONS ON THE PHILOSOPHY OF HISTORY.

Grenzboten, Leipzig, March.

TO write dogmatically on the philosophy of history it is necessary that one should have sat in the councils of the Almighty; but that there is a philosophy of history, that is to say an intelligent inter-dependence of events, and, consequently, a possibility of tracing such dependence, has been conceded by the most thoughtful in all ages. The prime characteristic of our intelligence is that it forces us to look for evidences of intelligence in everything. That we ourselves are not the highest intelligence is beyond all question, and, consequently, we do not look for the whole order of the universe to reveal itself to us. But upon the little spot of Earth which we have made the subject of our observations and reflections, we are able to verify isolated sequences which prompt to philosophical reflections on the universality of law and order in space, and on historical sequences in time. The old historical philosophies contain a great deal of philosophy with very little history, but since an abundance of historical material has been collected, some philosophical historians, as Ranke, Buckle, Taine, Eicken, have submitted isolated philosophical reflections of more value than the more pretentious Philosophies of History of an older date; and the more historical material multiplies, the easier will it be to reach conclusions of practical value; for the more correctly we apprehend the meaning of the world's history, the easier it will be for us to live in conformity with it.

To recognize whatever is, as the necessary consequence of antecedent causes, is to realize the existence of law in evolution. But we recognize the order of history as intelligent, only when we realize that all changes tend to the working out of a purpose which commands universal approval. To attempt to make the First Cause in nature the subject of scientific investigation would be presumptuous; but the characteristics and purposes of the Great First Cause are reflected beyond cavil in the creation, and in man the noblest work of creation known to us; and by a recognition of the Creator in His numerous works, we attain to a conception of Him as a whole. We may not attain to a clearer conception of Him in this wise than is afforded by Revelation, but we do not on that account cease to observe and investigate, firstly, because the intelligence of man craves demonstration of that which has been revealed; and, secondly, because our ever widening experience affords opportunity to fill in our originally vague and undefined conception with ever more clearly defined details.

Even without any aid from Revelation, we would arrive, by reflection, at the conclusion, that the Being who imposed His purpose upon the world is a conscious Being. If we were to hold it possible for the world to have proceeded from an unconscious being, we must, in this case, resign all conception of design, and of an intelligent sequence of events. Whatever then, is, and occurs, would be the work of blind chance, a purposeless and meaningless confusion. In such case, the only thing of importance to any one would be his own immediate well-being, and to trouble himself with anything beyond, would be folly. There would be no Philosophy, nor History, nor Philosophy of History. If I remember aright, it was Clemens Alexandrinus who compared the heathen religions to those Egyptian temples, in which, after striding through stately halls, supported on magnificent columns, one penetrated at last to the innermost sanctuary, to find only a cat, or a crocodile, or other beast. But what we discover after penetrating through the lofty diction and labyrinthine exposition of our atheistic philosophers is still less. It is pure nothingness.

The study of history reveals an orderly sequence of events, in which effect follows cause, subject to laws as rigid as those which determine the evolution of inanimate nature. The philosophy of history consists in the recognition that the results to which men and nations have blindly contributed in the pursuit of their well-being, have been guided by intelligent purpose, in fulfilment of benevolent design, tending to the gradual elevation of the race, by the lessons of past experience. The lesson of history, is the recognition of the interdependence of cause and effect in the progress and retrogression of nations, and the importance of coöperating with the Divine purpose by conformity to the laws which make for human advancement. Revelation affords a safe guide, but even in the absence of Revelation, the enlightened mind has no difficulty in deducing parallel conclusions. Both Revelation and history afford a light by which men and nations may avoid the pitfalls in their way, and work out their own salvation in harmony with the Divine purpose.

RELIGIOUS.

JOHN WESLEY.

ARCHDEACON FARRAR, D.D.

Contemporary Review, London, March.

MARCH 2, 1891, is the centenary of the death of John Wesley. Many biographies of him have been written, and the minutest incidents of his life are familiar to the members of the religious community who are called by his name. Others are far less acquainted with his personality, and may not be sorry to be reminded what manner of man he was.

For, indeed, the reformers of Churches, the redressers of injustice, the reawakeners of dead consciences, the slayers of dragons and monsters, have in all ages been marked out for their great work by similar characteristics. They who would beat down the hundred-headed hydra of inveterate evil must wield the same Hercules-club of moral conviction, and absolute self-sacrifice.

The father of John Wesley was the good Vicar of Epworth; his mother, an able, active and deeply religious woman, who gave herself up, heart and soul, to her home duties and the right education of her children. We are told that she taught her children, even as infants, to cry softly, and trained the little boys and girls in habits of the finest Christian courtesy.

The discipline of those days was stern, but in the hands of a good and wise mother, it probably erred far less in the direction of sternness than ours does in the direction of effeminacy. Mrs. Wesley set apart an hour every day to talk and pray with her boys in turn, and retained a powerful spell of influence over them, even to advanced age. She did much to mould Wesley's character. In spite of the opposition of the commonplace curate of the parish, and the timid doubts of her own husband, when he was absent in London for the meetings of Convocation she assembled the parishioners together in her kitchen to a service which they found more profitable and blessed than the dry and soulless ministrations of the parish church. The little John and Charles were present at these meetings, and we see in them the germ and spirit of their future work.

Brought up in such a home, John Wesley grew up so serious and earnest, and so promising a child that, even at the age of eight years, his father admitted him to the Holy Communion. His impressions had been deepened by his remarkable escape from the burning ruins of his father's vicarage when he was six years old.

He tells us that till the age of ten, he was not conscious of having committed any grave sin, or of having lost the grace of baptism. At that age he was sent to school in London, at the Charterhouse. English public schools, in those days, were not only very rough training places, but were also scenes of much vice and godlessness. But though Wesley, as a school-boy lost some of his deep, religious seriousness, he still continued to go to Church, to read his Bible, and to pray both morning and evening.

In 1720 he went to Christ Church, Oxford. Although at first he did not recover his old piety, we hear of no fault, except that he got into debt, a matter easy enough for him, with his slender allowance. The religious atmosphere of Oxford at that time, was singularly cold and dead, as, indeed, was that of England, and the Church of England generally. But a decided change soon passed over him. Without extinguishing his natural cheerfulness, a sense of religion awakened him to deep seriousness.

After taking his degree, he was elected a Fellow of Lincoln, and at this stage the flame of his religious earnestness was fanned by reading the works of Thomas à Kempis, Jeremy Taylor, and Law.

He was ordained Deacon by Bishop Potter, and never forgot his advice: "If you wish to be extensively useful, do not spend

your time in contending for or against things of a disputable nature, but in testifying against notorious vice, and in promoting real, essential holiness." Another remarkable sentence was addressed to him when he was ordained priest. Dr. Hayward, Bishop Potter's examining chaplain, put to him a question on which he often pondered, and of which his whole after-history was an illustration. "Do you know," he asked him, "what you are about? You are bidding defiance to all mankind. He that would live a Christian priest ought to know, that whether his hand be against every man or no, every man's hand would be against him." At an Oxford College in those days, to attend the Sacrament was to make one's self a target for all the polite students, and the practice of visiting the poor was an offense to be punished with the threat of expulsion.

In 1727, Wesley went to assist his father in the rude hamlet of Wroote. In 1729 he returned to Oxford, to find that his brother Charles had there founded a little brotherhood of students, to encourage each other in the practice of a holy life. Its numbers were never great, but John and Charles Wesley, and George Whitfield, the organizer, the poet, the orator of the Wesleyan movement, went on, until they had become the revivers, in England, of a dead and torpid religionism.

In October, 1735, the two brothers sailed with General Oglethorpe to Georgia. This was probably the least fruitful episode in the lives of the young evangelists; but it was no failure. Whitfield, who followed later, testified that the good which John Wesley had done was inexpressible. He returned to England in 1738.

On the voyage out, intercourse with some Moravians had awakened misgivings as to whether he was really converted to God; but on May 26, 1738, he felt the assurance that Christ had indeed saved him from the law of sin and death, and later spoke of himself as not having been a Christian until then; he had had the faith of a servant certainly, but not the peace and assurance of a son.

His vast success was owing first and foremost to his inspiring conviction that he was doing the work to which God had called him, and doing it with God's visible benediction. His generosity was unbounded. In 1782 he spent £5.19 for clothes and gave away £738. Never a rich man, he gave away in his lifetime perhaps £40,000. As to his courage, Dr. Taylor testifies that ten thousand might be more easily found who would confront a battery, than two, who, with the sensitiveness of education about them, could (in that day) mount a table by the roadside, give out a Psalm, and gather a mob, not knowing what form of opposition or violence they might be exposed to. Still greater courage was needed to meet the hurricanes of abuse and tornadoes of slander which assailed him on all sides. Wesley prevailed because "One with God is always in a majority."

ILLUSTRATIONS OF MR. GLADSTONE'S CONTROVERSIAL METHOD.*

PROFESSOR HUXLEY.

Nineteenth Century, London, March.

IN an article on Agnosticism (*Nineteenth Century*, Feb. 1889) I said, in referring to the Gadarene story, "Everything I know of law and justice convinces me that the wanton destruction of other people's property is a misdemeanor of evil example."

On this Mr. Gladstone in the course of his candid and humane observations, remarks, (*Impregnable Rock*, p. 273) that, "Exercising his rapid judgment on the text," and "not inquiring what anybody else had said or known about it," I had missed a point in support of that "accusation against our Lord" which he has now been constrained to admit I never made.

The "point" in question is that "Gadara was a city of Greeks rather than of Jews, from which it might be inferred that to keep swine was innocent and lawful." I conceive that

* See LITERARY DIGEST, Aug. 2, 1890, p. 408, and Feb. 21, 1891, p. 462, for previous articles on the subject.

I have abundantly proved that Gadara answered exactly to the description here given of it. But I have also taken a good deal of pains to show that the question thus raised is of no importance in relation to the main issue. If Gadara was, as I maintain it was, a city of the Decapolis, Hellenistic in constitution, and containing a predominantly Gentile population, my case is superabundantly fortified. On the other hand, if the hypothesis that Gadara was under Jewish government were accepted, my case would be nowise weakened. At any rate, Gadara was not included within the jurisdiction of the Tetrarch of Galilee; if it had been, the Galileans who crossed over the lake to Gadara had no official status; and they had no more civil right to punish lawbreakers than any other strangers.

In my turn, however, I may remark that there is a "point" which appears to have escaped Mr. Gladstone's notice. And that is somewhat unfortunate because his whole argument appears to turn upon it. Mr. Gladstone assumes, as a matter of course, that pig-keeping was an offense against the "Law of Moses," and therefore that Jews who kept pigs were as much liable to legal pains and penalties as Englishmen who smuggle brandy. (*Impregnable Rock*, p. 274.) But although the Talmudists forbade the rearing of pigs by Jews, on the same ground as they forbade the study of Greek literature, viz., that both alike were considered to lead to the desertion of the Jewish faith, I can find no evidence whatever for the inference that the practice was *illegal*.

Yet another point does not seem to have occurred to Mr. Gladstone, who is so much shocked that I attach no overwhelming weight to the assertions contained in the synoptic gospels, even when all three concur. These gospels agree in stating, in the most express, and to some extent, verbally identical terms, that the devils entered the pigs at their own request, and the third gospel (viii: 31) tells us what the motive of the demons was in asking the singular boon: "They entreated him that he would not command them to depart into the abyss." From this it would seem that the devils sought to exchange the heavy punishment of transportation to the abyss, for the lighter penalty of imprisonment in swine. And some commentators, more ingenious than respectful to the supposed chief actor in this extraordinary fable, have dwelt, with satisfaction on the very bad quarter of an hour, which the evil spirits must have had when the headlong rush of their maddened tenements convinced them how completely they were taken in.

As regards the seven propositions which Mr. Gladstone declares to be false and condemnable, I need only observe that, true or false, they are not to be found in anything I have written.

When some chieftain, famous in political warfare, adventures into the region of letters or of science, in full confidence that the methods which have brought fame and honor in his own province will answer there, he is apt to forget that he will be judged by these people, on whom rhetorical artifices have long ceased to take effect; and to whom mere dexterity in putting together cleverly ambiguous phrases, and even the great art of offensive misrepresentation, are unspeakably wearisome. And if that weariness finds its expression in sarcasm, the offender really has no right to cry out. Assuredly ridicule is no test of truth, but it is the righteous meed of some kinds of errors.

I submit that there are few questions before the men of the rising generation, on the answer to which the future hangs more fatefully than this. We are at the parting of the ways. Whether the twentieth century shall see a recrudescence of the superstitions of mediæval papistry, or whether it shall witness the severance of the living body of the ethical ideal of prophetic Israel from the carcase, foul with savage superstitions and cankered with false philosophy, to which the theologians have bound it, turns upon their final judgment of the Gadarene tale.

PESSIMISM AND CHRISTIANITY.

F. BONATELLI.

La Rassegna Nazionale, Florence, February 16.

MR. BRUNETIÈRE, one of the greatest critics of literature that France now has, in an article published in the *Revue des Deux Mondes* for November 1, 1890, *apropos* of a new French translation of the work of Schopenhauer (*Die Welt als Wille und Vorstellung*), speaking as philosopher, not to say theologian, recommends to his readers the Schopenhauerian pessimism; declaring that by adopting it they will become better morally, and also less unhappy.

According to Brunetière, Schopenhauer has demonstrated philosophically, and in a new manner, what Buddhism and Christianity had already taught, that life is an evil, and that we ought to welcome death; that is not, indeed, that we ought to commit suicide, which would be the logical consequence of the system, but that we should crush out, as far as may be, the wish to live.

But Mr. Brunetière (apart from the irreverence of which he is guilty by putting Christianity on a par with Buddhism, and echoing the opinions of the German philosopher), would seem not to have perceived one thing which is very evident. Schopenhauerian pessimism, while it agrees with one side of Christianity, which may be called the negative side, cannot be reconciled with the positive side; looking at which, it is an outrage to call Christianity pessimism. Now, the moral efficacy of that negative side, on which Brunetière dilates with complacency, is due only to the fact that it is, in Christianity, the preparation for, and the preamble to, the positive side, serving to clear the ground for the latter, trying to detach our heart from egotistical and sensual passions, in order to raise it to the true Good, to the kingdom of justice, of truth, and of love. In Christianity the negative element—contempt for the world and this present life—is only the wrong side of the stuff; while in Schopenhauer that contempt is both the right and wrong side of the stuff, in fact, the whole stuff.

Christianity does not teach, and never has taught, that life is an evil, that it is better not to be than to be (which would be a monstrous contradiction of the principle that God is our Father, that He loves us and wishes to be loved by us, that He watches over us continually); but only that the present life is not an end in itself. Life is an evil, according to the teaching of Christ, only for him who, instead of using life to improve himself, perverts it to evil ends, and becomes an enemy of, and a traitor to, God; on such a man only he has passed the terrible sentence, that *it would be better that he had never been born*.

In brief, Christianity teaches that we ought not to put our heart on transitory and deceitful things, but turn it to the highest end, which is the imitation (nothing less!) of the Divine perfection. It teaches that the earthly life is a trial, from which, if we know how to come out victorious, we shall pass to the life which is true and perfect.

So far, then, from trying to crush out the desire to live, the Christian ought to aspire, with all his strength, for the life which will know neither old age nor death; what he ought to strive to crush out, is the love of the present life for itself alone, and attachment to the things of sense.

Where can you find in the philosophy of Schopenhauer this positive side? What end better than life does he propose? None, none!

It is not for me to undertake to defend Buddhism; I do not understand it sufficiently either to accuse it or to defend it, either to place it above or below the pessimistic philosophy. Among the populations which profess Buddhism there is no danger that some one will not be found to utter its eulogy. But as for Christianity, no one who is acquainted with its essence and spirit, can, with a good conscience, identify it with pessimism. Pessimism is the doctrine of despair, Christianity is the doctrine of hope; pessimism is the philosophy of death, Christianity is the religion and the philosophy of life; the one can preach nothing but a pensive resignation, the other says: Blessed are they that mourn, for they shall be comforted!

MISCELLANEOUS.

GETTYSBURG THIRTY YEARS AFTER.—II.

MAJOR-GENERAL DANIEL E. SICKLES,*

MAJOR-GENERAL D. MM. GREGG,

MAJOR-GENERAL JOHN NEWTON,

MAJOR-GENERAL DANIEL BUTTERFIELD.

North American Review, New York, March.

GENERAL GREGG:

WHEN those two giants of the War of the Rebellion, the Armies of the Potomac and of Northern Virginia, had determined, by invitation of the latter, to seek a new field of combat, that of Gettysburg was well chosen. Its commanding eminences, with the undulating vale between, all under cultivation, with here and there open groves of goodly trees, gave to the infantry and artillery of the combatants all that could be desired for effective attack and defense. Off on the flanks were fair and wide fields for cavalry to mingle in wild mêlée, where pistol and sabre did their keenest work, and light batteries scattered canister most grievously in the faces of their would-be captors.

It was a field which made it possible for a great battle to be fought to the finish, in which each of the three arms of service was properly employed in its own sphere, and thus rendered its most effective service. There were attacks sublime in execution, even to the point of their failure, which failure only occurred because success was impossible. Resistance was heroic. Surprises there were none, but there were many mighty rushes.

The old battlefield is now dotted, along the entire Union line, with monuments both beautiful and chaste, but the work of adornment is incomplete. On some commanding point near the centre of the line should rise a colossal monument to the memory of the commander of the Army of the Potomac, George Gordon Meade. It should be built of material as pure as his character and as enduring as his fame.

In front of it, and just beyond the reach of its utmost shadow, should be another, to his able lieutenant, Winfield Scott Hancock, who on this, and a score of other fields, showed that his first commander had not erred in styling him "superb."

GENERAL NEWTON (Commander of First Corps):

Beginning with the first day, we see the First and Eleventh Corps displayed in the arc of a circle, covering the roads from Chambersburg and York, respectively, to Gettysburg. The Third Confederate Corps, Lieutenant-General Hill, from Chambersburg attack the First Corps on Seminary Ridge, and the Second Confederate Corps, Lieutenant-General Ewell, from York attack the position of the Eleventh Corps. The contest, with unequal numbers against the First Corps, wages for hours, until after the lines of the Eleventh Corps were forced by the enemy. This exposed the line of retreat of the First Corps, and numbers were captured subsequently in the attempt to fall back through Gettysburg to Cemetery Ridge. In this affair that splendid soldier, General Reynolds, commanding the Union troops, fell early in the day.

The fault, if any, of the First Corps was in the obstinacy of their resistance, and in bravely prolonging the fight after their right flank and rear had become exposed. Who is responsible for the failure to give the order to fall back in season, it is not proposed to discuss in this article.

The position of the Eleventh Corps was, in a military sense, a nearly smooth plain, which afforded the opportunity for a magnificent display of artillery. A competent force of guns here would have checked or seriously delayed Ewell, and thus prevented the disastrous turning of the flank and rear of the First Corps. It was a great blunder that the Union forces,

* A digest of General Sickles's paper appeared in our last week's issue.

operating on interior lines, should have appeared on the field in this action with inferior forces.

General Lee declined a further attack that day, although, with the superior Confederate force upon the field, the chances of success under the circumstances, by a flank movement to the right, would have been good. As a result of the battle of the first day (July 1), the First Corps was reduced to about 3,300 men, and one of the divisions of the corps to 900 men. The Eleventh Corps suffered, but not so severely.

The testimony is unquestioned, that Longstreet was ordered to attack early in the morning of July 2, with two divisions of his corps, supported by Anderson's division of Hill's corps, and turn the Union left before reinforcements, consisting of the Second, Fifth and Sixth Corps, and a portion of the Third, should arrive. As soon as Longstreet's guns opened, Ewell was to assail our right, and Hill to lend such assistance to both as occasion might require. A vigorous, concerted attack of this nature could scarcely, in the absence of more than half of the Army of the Potomac, have failed of success by cutting that army in two, and thus causing a disaster unpleasant even now to contemplate. Longstreet did not attack, and his reasons for abstaining have never been seen.

On the other hand, the serious nature of the mistake that was made in permitting a dispersion of the Union forces at the critical moment of the campaign, is made startlingly apparent.

Longstreet did not attack until 4 P. M., and up to that moment, and even beyond it, he might have seized the Round Top, for the attention of the Union commander appears not to have been called to its importance until late in the day.

The Union forces fought under the peculiar disadvantages of having no well-defined plan of their own; yet, after two days of apparent reverses, they found themselves, as I told General Meade, *hammered* into a good position.

GENERAL BUTTERFIELD:

Overlooking the field, and hearing a side discussion as to the opening of the battle, recalled General Hooker's marvelous inspiration or intuition.

"They are worrying at Washington and throughout the North," said he, "fearing we shall permit Lee's army to cross the Potomac. If he would not cross otherwise, I would lay the bridges for him and give him a safe pass across the river. But he will cross, and we must endeavor to guide his march *there*."

Pointing on the map to the Williamsport crossing, he ran his finger along the west side of South Mountain Range, stopped at the point where the shading indicated a break or pass, and said:

"He will go on this route, and we will fight the battle *here*, and, before we fight it, concentrate troops enough from all available sources to prevent Lee's return. If he gets away with his army, the country may have my head for a football, and will be entitled to it."

The battle point indicated was Gettysburg!

Subsequently, an order for 15,000 troops from Heintzelman's command at Washington, and Schenck's in Maryland, to be placed near the passes of the South Mountain, was refused, through General Halleck's declaration to President Lincoln, in my presence, that any withdrawal would endanger Washington. The result was a Maryland brigade only. This refusal by Halleck, strengthened Hooker's feeling that he was not being supported at headquarters, and culminated, after the Harper's Ferry incident of the refusal of French's 10,000, with Hooker's request to be relieved. He said there was too much at stake to permit any personal feeling, and he felt it his duty to ask that the command be given to some one who would receive all support. In private conversation with President Lincoln, after Chancellorsville, he indicated his unbounded confidence in Reynolds and Meade as capable commanders for that or any army.

Only three days in advance of the impending and intended

battle, one of the most self-contained, conservative, quiet, and at the same time gallant, soldiers of the Army of the Potomac was called out of bed before daylight—an utter surprise to himself—and placed in command of the army. General Meade was in some parts of the army personally unknown; but all knew of his gallant fight at Fredericksburg. Upon receiving an explanation of the entire situation, he assented to the continued march of our columns prepared for the next day, and Hooker's programme of movement after French's column was refused him, was carried out unchanged, until Reynolds reached Gettysburg and met the enemy. Hooker was to send French with the Twelfth Corps, under the command of Slocum, upon the line of Lee's communications. This was abandoned when French's troops were denied him.

At the meeting on the battlefield with the Comte de Paris, last October, the different corps commanders present gave to the Count points in regard to the experience of their respective commands in the great battle. Their quiet demeanor upon this unique occasion, so many years after the battle, though marked, was not as strongly marked as the same characteristic of all during the three days' fighting. It strongly and forcibly recalled it.

Gettysburg, the scene of what is so often called the "soldiers' battle," bears monuments from their States on the lines where they fought. We ought also to mark the lines of our opponents, now, we trust, forever our fellow-citizens. The display of their great courage, emphasizes that of our own brave men.

A HOME STUDY OF THE AMERICAN REPUBLICS.

KAL BLANCO.

Home-Maker, New York, March.

AMERICA is the home of republics, yet how many of the citizens of the United States can give a correct historical or geographical idea of our neighboring nations? The total area of the American republics is 11,693,807 square miles, while the Spanish, British, French, Dutch and Danish possessions in America amount to 3,777,510 square miles. The total population of the American republics is about 120,000,000, while Germany, France, Austria, and Belgium combined have a population of 121,000,000. Therefore there are ten citizens of the republics of the New World, and in Germany, France, Austria, and Belgium 182 persons, for each square mile.

Of the American nations 64,000,000 people are credited to the United States, 9,500,000 to the Republic of Mexico, 3,000,000 to Central America, 1,500,000 to the two Republics of Hayti, and 42,000,000 to the South American nations.

The largest republic on the American Continent is Brazil, that is if we do not count Alaska as a part of the United States. The smallest republic of the New World is San Salvador. Her area equals Massachusetts, and her population is double that of Boston. Guatemala, the country she has been trying to conquer, is seven times larger and has twice her population. Among the great nations of this Continent, the Argentine Republic ranks third in importance and in area. This nation is about one third the size of the United States. She extends from 2 degrees north of the Tropic of Capricorn to 55 degrees south; or more than 2,200 miles in length. If we were to invert her southern portion and place it in the corresponding latitude of the north temperate zone, the island of Terra del Fuego would be in the vicinity of Hudson Bay, the home of the reindeer. This island is now rented from the Argentines by an Englishman, who has put \$100,000 worth of sheep on the island, where they can graze every month in the year. Temperate South America, owing to the open seas surrounding it, has the equable climate of California. One can travel the whole width of this zone in mid-winter (July) and never see a snowflake except in the highlands. On the other hand, excessive heat never prevails. The temperature in January (mid-summer) seldom passes above 80°. The nights are cool. I cannot remember the time when one or two light blankets were not necessary for comfort.

If the Argentine should make an equal division of her acres, each of 6,000,000 people would be entitled to 100 acres for

grazing and 30 acres for wheat-raising. Ten years ago these people were importing wheat from the States. To-day they are our greatest American competitors in the European markets, exporting millions of bushels per annum.

Chili has not much tillable land, but her mountains afford fine pasturage for sheep, goats and cattle. She is the England of South America, while the Argentine claims to be the "United States" of South America. Chili takes great pride in her Armada and her conquests. In her imitation of the grasping ideas of John Bull as to colonial possessions, she has bankrupted her treasury and lowered her credit. Her national debt is the greatest of all the American nations, and her navy is constantly increasing it. She desires to whip the Argentine Republic. But the Andes are not impassable, and she is afraid of invasions by land forces. If the Argentines were certain to remain on their own side of the mountains, the Chilians would be pleased to find an excuse for waging war. The large army of the Argentines could soon exterminate the Chilians and leave their fleet out at sea. Both these countries have made rapid advancement during the last ten years, since the separation of church and state. Public schools and churches of all denominations abound, and there has been a wonderful development in the fine arts, manufacturing and agriculture. Chili occupies the same area as Virginia, West Virginia, Ohio, Michigan, Wisconsin, Illinois, and Indiana, and has 2,500,000 inhabitants, while the above States have 16,000,000.

Away to the far south and more than two miles higher than New York, there is a republic in the clouds, having 2,000,000 inhabitants and occupying an area equal to one-seventh of the United States. This is Bolivia, formerly a part of Peru and known as "Upper Peru." When the Washington of South America, Samuel Bolivar, wrenched from the Spanish their American possessions and formed them into republics, Upper Peru became a separate nation, and took the name of Bolivia, in honor of the greatest hero South America ever produced.

Peru is about the same size as Bolivia and has a population of 2,600,000. Her territory covers a climate extending from extreme torrid to frigid, and is capable of producing every known fruit and vegetable. From this wonderful country come three very important drugs—quinine, sarsaparilla and cocaine.

The United States of Colombia is the third largest republic of South America. It has a diversified climate and a population of some 3,800,000, consisting of a mixture of all the races of the world.

Venezuela, though smaller than Colombia, has an area greater than all our Northern States east of the Mississippi. She has the honor of giving to the nations of South America their liberator, Bolivar, whose remains now lie in the magnificent Pantheon at Caracas.

Hayti, known as the "Negro Republic" of America, is the most densely populated nation of the New World, having about 800,000 inhabitants, and an area equal to Vermont, 10,204 square miles. There are no schools that amount to anything, and only about 10 per cent. of the people can read and write. Morality is quite unknown.

FREDERICK THE GREAT AND HIS FATHER.

ALFRED RAMBAUD.

Revue Bleue, Paris, February 28.

IN the course of the eighteenth century three kings reigned in succession over Prussia, namely, Frederick I., his son Frederick-William I., and his grandson Frederick II., surnamed the Great. Every one of them was an original, and the last had the originality of genius.

Frederick the first King of Prussia, began to reign with the title of Great Elector, which was afterwards changed to that of King. He spent the last years of his life amid the pomps and splendours of royalty and left behind him a gorgeous court and empty treasury, and some debts.

Frederick-William I., was naturally averse to luxury. He willingly made a display on only one occasion, that is, when he celebrated the funeral of his father for two months with great magnificence. Having paid that tribute to the tastes of his

deceased parent, he proceeded to act in accordance with his own. He abolished the staff of court dignitaries and officials. He sold the crown jewels to pay his father's debts. He reduced the expenses of the royal kitchen. He hanged a public functionary who was guilty of embezzlement. He wore a military uniform and a small cheap wig instead of the royal robes and headdress which were in fashion in his predecessor's reign. He forbade his queen, the highly cultivated Sophia-Charlotte, who was a princess of Hanover and related to the English royal family, to patronize the milliners of Paris. He proscribed science, philosophy, literature, and everything that did not produce money. He spent his evenings among his ministers, his generals, his buffoons, and some foreign ambassadors, in a room which he called his *tabaks collegium* or tobacco college, where he sat on a stool in an atmosphere of pipe smoke at a wooden table loaded with pork, meat, and jugs of beer, and ate and drank to repletion. He consequently became corpulent, gouty, dropsical, and apoplectic. He dismissed Professor Wolff from the University of Halle, because he feared that the professor's theory of predestination would furnish soldiers with an excuse for deserting. He fulminated against Atheism, Arianism, Socinianism, and Catholicism as absurdities; he prohibited the preaching of long sermons; and he simplified theological discussion by telling religious disputants to "go to the Devil." He always carried a cane or stick, with which he belabored loungers, coxcombs, domestic physicians, magistrates, and almost every one else with the exception of his wife, whom he did not dare to thrash, because she belonged to the House of Hanover. He was a despot of a pronounced Asiatic type. His ideal of the state was an eternal being called the "King of Prussia;" he styled himself the servant of that imaginary monarch; and as during his own lifetime the King of Prussia and he were identical, he said of himself—"We are the Lord and King, and We do as We like." But, despite his desire to accumulate wealth, he gave Prussia an army, he loved that army, and he was so fond of colossal soldiers especially, that he incurred great expense in purchasing them; he bred them by ordering marriages between giants and giantesses, and almost created serious difficulties by trying to kidnap foreigners of enormous size. This avaricious, obese, coarse, choleric giantomaniac was the father of Frederick II., or the Great.

Frederick II., was, at five years of age, a delicate, handsome, fair-haired child, who promised to take after his refined mother; but his father placed him under tutors who were almost all field marshals, with the injunction to teach him neither Latin, which was "inflating," nor ancient history, which ought to be "abolished." The young Frederick, however, contrived secretly to acquire learning and a library and became a philosopher, a wit, and a dandy. He received a caning from his father for using a three-pronged fork instead of a good old German implement that was bifurcate. He was caned again for indulging in the luxury of gloves. In short, he was constantly beaten by his father, who, autocratic in his system of education as in all else, was determined to make his son a counterpart of himself, and by his efforts to carry out that resolve, became unconsciously, a concrete illustration of the Past endeavouring vainly to stifle the Future.

There were other and graver causes of disagreement between Frederick and his father. The Queen of Prussia desired, and so did her son, that the latter should be affianced to the English Princess Amelia, but the King was opposed to the projected union; first, because he did not wish to form a precipitate alliance with England; secondly, because he was reluctant to make Frederick independent, and, thirdly, because he had no desire to do what was pleasing to his son. As a consequence of this conflict of wishes and the diplomatic intrigues which it engendered, the heir apparent to the Throne of Prussia was publicly subjected to such humiliating maltreatment, that he attempted to escape from the country; but the attempt was unsuccessful, and he was imprisoned and for some time degraded as a deserter from the Prussian army, in which he was a colonel. He was subsequently obliged to break his promise to marry the Princess Amelia and espoused instead a German margrave's daughter, whom he abhorred, and thus made an addition to the list of "unhappy princesses."

The ill-used son, however, took complete vengeance on his father; for he did not display the warlike instincts for which Frederick-William would have adored him until Frederick-William was dead; and then, although he ran away from his first field of battle, he eventually revealed himself as Frederick the Great, the most renowned captain of his age.

Books.

MEMOIRS OF THE PRINCE DE TALLEYRAND. Edited, with a Preface and Notes, by the Duc de Broglie, of the French Academy. Translated by Raphaël Ledos de Beaufort, F.R. Hist. S., with an Introduction by the Honorable Whitelaw Reid, American Minister in Paris. Volume I. With Fac-simile Letters and Portraits. 8vo, pp. 342. New York: G. P. Putnam's Sons. 1891.

[A compendium of Mr. Reid's Introduction has appeared in the Digest.* The Duc de Broglie informs us that the *Memoirs*, composed of twelve parts, are very far from forming a complete and consecutive whole. They can be divided into two distinct portions. The first extends from M. de Talleyrand's birth to 1815, being the close of his ministry under Louis XVIII. The second commences after the Revolution of 1830, with the embassy of M. de Talleyrand to London, and contains the account of this mission. Thus, between the two parts, is a break of fifteen years. The present volume extends only to the interview between Napoleon and Alexander of Russia at Erfurt in 1808. For want of space we limit ourselves to a digest of M. de Broglie's Preface.]

A PART from a few pages devoted to his childhood and youth, the narrative of Talleyrand is more than reserved as to his private life; and that of those whom he had known finds still less place there. His criticisms of the society amid which he lived, are full of penetration and good taste; but the reader who expects to find anecdotes, indiscretions, or confidences among them, and who would not object to the spice of a little scandal, will be completely deceived. The tone of the narrative, uniformly earnest, never lends itself to disclosures of this nature.

Talleyrand also seems not to have the slightest intention of replying, by way of explanation or apology, to the various charges that have been brought against him. Save the share that some writers have ascribed to him in the outrage that put an end to the days of the Duc d'Enghien, and which he indignantly disclaims in a special note, he preserves a silence which does not merely appear to be that of disdain. It is rather a sort of resolution taken to occupy the attention of his readers with nothing that concerns himself alone, but to reserve all their attention for the great political and national interests, whose fate he held, on several occasions, in his own hands, and for which France and posterity have the right to demand account.

If such had been his object (and everything leads to this conviction), if he has really thought neither of satire, pleading, nor confession of any kind, but merely of showing that the fortune of France had not lost by being intrusted to his care, he could scarcely have found a better way of clearing his memory from the accusations, which, having never been spared him in his lifetime, were not likely to be spared him in the grave. There have been errors and mistakes in the private life of Talleyrand, which no one has a right to justify, since some of those he himself, of his own free will, solemnly retracted at the point of death. His part in home politics, during the various phases of the Revolution in which he mixed, will always give rise to different judgments; and as he belonged to none of the parties into which France was at that time divided, there is no one but believes himself justified in severely criticising some of his actions. But when he had to defend, whether as ambassador or minister, the greatness and independence of his country in the face of the foreigner (foe, rival, or ally) it would be difficult to question, and it will be found that he has not exaggerated, the importance of the service he has rendered.

Talleyrand gave diplomacy a place such as it perhaps had never before enjoyed, and imparted to the person of an ambassador an importance almost without precedent in history. As a general rule, the most renowned ambassadors have only been the fortunate interpreters of a thought that was not their own, and the clever executors of designs handed to them by those above them in office. What would Father Joseph have been without Richelieu? Their credit, besides, depends less on their own merits, than on the use they know how to make of the fear, or the confidence which the governments that they represent inspire. What would the great negotiators of the peace of Westphalia, or that of the Pyrenees have been, without the victories of Condé and Turenne? No support of this kind came to Talleyrand on the two occasions on which all the interests of France were intrusted to him. In the one as in the other, he had to rely upon himself alone.

At Vienna he presented himself before four victorious powers, closely united, and still under arms; he spoke in the name of a monarchy restored after twenty-five years of trouble, on a tottering basis, in a country still covered with foreign troops—a monarchy of

which the decimated army was not even loyal. Before the Congress had finished its work, the sad mishap of the Hundred Days reduced him to the almost ridiculous position of ambassador of an exiled prince. At London, in 1830, Talleyrand was the agent of a still budding power, proceeding from a revolution, held for this reason in contempt by all the monarchies of Europe, and threatened every moment (at least, it was so believed), with destruction by the very popular force that had called it into being. There were days when the voice of the ambassador, bringing assurances of peace to the conferences, was drowned by echoes from Paris bearing shouts of war and the rumbling of rebellion.

It cannot, however, be called in question (and if there did exist any doubts in this respect, the reading of the *Memoirs* would at once dispel them) that Talleyrand never ceased for a single day, either at London or Vienna, to be the soul of the congresses and conferences, and the true inspirer of the resolutions of assembled Europe, from which, when all is summed up and the difficulties of the situations allowed for, France has in no way suffered. It is easier to state than to define the sovereign art, which enabled him to supply, by means of his cleverness and intellect alone, that support which, at every moment, failed him from without. In public, as in private life, the ascendancy which one man knows how to exercise over all those who in any way have dealings with him, is a natural gift for which no species of supremacy will ever adequately account. The unexpected successes which he obtained are, however, to be explained in a great measure, as may be seen from the *Memoirs*, by the rare accuracy of glance which enabled him to perceive at once, and before all trial, the resources which could yet be drawn from a situation which any other man would have considered hopeless.

Talleyrand suited his arguments to the time at which he made them. He never ceased to learn as long as he lived. At Vienna in 1815, he took his stand upon the ground of a restoration of legitimate monarchy over the whole surface of Europe, and, as a natural consequence, the restitution to all sovereigns, of whatever lands their forefathers possessed. When he went to London fifteen years later, and had himself arrived at the age of seventy-six, he saw clearly that the principle of legitimate monarchy for which he had formerly contended was moribund, and divined at once new means of action. He reminded England that she herself had had her revolution and passed the crown from one branch of the reigning family to another. So, to the coalition of the monarchies of the Continent, which were frightened by all revolutions, he opposed the alliance of two liberal monarchies, both the products of revolution, and both founded on national will.

SOCIALISM. By John Stuart Mill; Being a Collection of His Writings on Socialism, with Chapters on Democracy, the Right of Property in Land, and the Enfranchisement of Women. Edited by W. D. P. Bliss. 12mo. pp. 214. New York: The Humboldt Publishing Co.

[This collection of selections from Mill's writings is almost wholly in large sections, and not in fragmentary excerpts. The object of the publication is to prove that Mill was a Socialist. The idea of Mill's being a Socialist is ridiculed by able writers, Wordsworth Donisthorpe declaring that Mill's "Liberty" is one long indictment of Socialism. The editor of the present publication, however, maintains that while it must be admitted that nothing can be found in Mill's writings in favor of modern State Socialism, for the very good reason that such an idea was not broached until after Mill's death in 1873, still his writings show that he would have advocated State Socialism, had he lived until this day.]

THE main significance and the main value of Mill's work is, that in fluent style and in popular method he has, with scientific reasoning, discussed the principles of Political Economy in constant reference to their practical application. This, Mill says in his introduction to his *Political Economy*, was his aim, and in this he, to a large extent, succeeded. Hence his hold and his influence upon the economic and practical thinking of his day, and of succeeding days down to the very present. Even where his economics have been proven to be absolutely wrong—as notably in his theory of the wage-fund, which he himself lived long enough to refute—even there his practical observation and reference to and discussion of actual problems, made his work of virtue far beyond its economics. Hence mainly the value of his thoughts on Socialism. They are the thoughts of a trained logician, and of no mean economist, but they are even more the conclusions of a careful and thoughtful reader and observer of affairs. How far he went towards Socialism, considering his day and generation, is a marvel to all, and a strong witness to the strength of the appeal which Socialism makes on thoughtful and unbiased

* LITERARY DIGEST for January 10, 1891, Vol. II., p. 288.

minds. According to the selections here made from Mill's *Autobiography*, he came to class himself, in general, as a Socialist, and records the gradual conversion of his mind to the cardinal principles of democratic Socialism.

Like most practical men, Mill was not always consistent. He came to believe in Socialism, even advocating a "common ownership in the raw material of the globe, and an equal participation in all the benefits of combined labor;" yet he believed that the institution of private property, even in land, would long be necessary. He favored peasant proprietorship in land, (somewhat seceding from this position, however, in his chapter on the Future of the Working Classes), and to this end laid much stress upon co-operation, both of which measures really tend to support and prolong personal and private property. It is thus easy to make it appear that Mill was not a Socialist. The fact seems to be that Mill, believing in Socialism as the philosophy of the future, believed that at present (in his day) we must be content with simply modifying, and that very slowly, the existing individualistic order of society. We are thus to understand what Mill says seemingly against Socialism.

When Mill died in 1873, evolutionary Socialism had scarcely appeared; it had certainly been little advocated in England. The Socialism that Mill knew, the only Socialism to which he refers, is the Socialism of Owen, of St. Simon, of Fourier, of Cabet, of the "static" Socialists. Mill was essentially democratic. His fear of the State was due to his fear of paternalism. But modern State Socialism is not paternal. It dislikes paternalism as much as Mill did. It votes against the paternalism of King William quite as much as against *bourgeois* liberalism. It is simply the same co-operative principle which Mill favored in the earlier Socialists, only now transferred to the sphere of the State, to be realized through a gradually organized, democratic, coöperative commonwealth. With this modern and democratic conception of State Socialism, Mill, on his own principles, could not have been at issue. His *Liberty* condemns State Paternalism, not State Socialism; these two things are opposites. Thus, understanding what it means when Mill argues against the extension of the State, and why, for the time being, he supports individualistic measures, we can see how really, and literally, and consistently, Mill was a Socialist.

THE SOUL OF MAN; An Investigation of the Facts of Physiological and Experimental Psychology. By Dr. Paul Carus. With 152 Illustrations and Diagrams. 12mo. pp. 458. Chicago: The Open Court Publishing Co. 1891.

[The author claims that this book is unique. It is the first work, he says, in any language, in which all the facts of Psychology, Physiology and Anatomy are gathered and presented in their connection. There is no other book, according to the author, in which the problem of the human soul is treated scientifically, in its philosophical, ethical and religious importance. It is asserted that the method, in which the subject-matter in its connection with philosophy and ethics is presented, is new, and besides that several important ideas and interpretations of fact have been added by the author. If the views expressed are sound, the book corroborates the unitary conception of the world, commonly called Monism, or more exactly, Monistic Positivism.]

OUR material existence is constantly changing, and yet we remain the same persons to-day that we were yesterday. How is this? It is because man's life consists not of his material presence alone, but of his formal being, and his formal being shows relatively more continuity than his material existence. There is a law of the conservation of matter and energy, but there is another law of no less importance, which I will call the law of the preservation of form.

I call it preservation, and not conservation, in order to mark the difference between the two laws. Matter and energy are indestructible, but all special forms are destructible, they are not conserved in their kind or amount. Yet they are preserved; they remain as they are, according to the law of inertia, until changes take place, which do not destroy the present forms, but which alter them in the measure that special causes affect them. The old form is, in a certain sense, fully preserved, even in a most radical change, for the old form is one of the elements in the change. It may be destroyed in all that gives value to it; its trace can become infinitesimal; yet being one of the factors in causation, it can never be blotted out entirely.

The changeability of form constitutes what we call evolution. Evolution, indeed, means "change of form according to certain laws." Laws of form are geometrically demonstrable, and laws of the changes of form can be ultimately accounted for with mathematical precision.

Man's soul does not consist of matter; nor can it be a substance like matter, such as are fluids or gaseous and ether-like substances. Con-

ceptions, that materialize the soul, are the materialistic views of spiritists. It is not matter that makes of us that which we are, it is not substance, but form; and the formation of a man's life does not begin with his birth, nor does it end with his death.

Man's soul was formed in the course of the evolution of the human race, by the reactions upon the external influences of the surrounding world, and the present man is the outcome of the entire activity of his ancestors. Thus every one can say with Christ: "Before Abraham was, I am." Every one of us began his life with the beginning of all life upon earth. We are the generation in which the huge billow of human life now culminates. We, ourselves, are that billow; our real self, our spiritual existence, will continue to progress in that great wave.

Our existence after death will not merely be a dissolution into the All, where all individual features of our spiritual existence are destroyed. Our existence after death will be a continuance of our individual spirituality, a continuance of our thoughts and ideals. As sure as the law of cause and effect is true, so sure is the continuance of soul-life even after the death of the individual, according to the law of the preservation of form.

The recent investigations of experimental psychology carried on in France, and of physiological psychology in Germany, have only served to corroborate the fundamental truth of the fact, that there is no independent ego aside from the various thoughts of a man. Man's mind is a society of ideas, of which now the one, and now the other, constitutes his ego.

This discovery appears at first sight appalling. It destroys, it would seem, the human soul itself, and it is not astonishing that the clergy are shocked, that they abhor the outcome of psychical researches, and speak of the new psychology as "a psychology without a soul." But people were equally shocked at the doctrine of Copernicus that the earth was whirling through space with a rotary motion of nineteen miles a second. Luther in his *Table Talk* speaks of Copernicus, as "a fool who will upset the whole Science *Astronomia*."

Truth seems to injure morality, so long only as we have not as yet fully grasped the truth. The psychical problem is a new crisis through which religion has to pass, and it is to be hoped that in the struggle between the old view and the modern view, between the popular and dualistic conception on the one side, and the scientific and monistic conception on the other side, religion will come out, not only unbruised and unimpaired, but even greater and nobler and truer than it ever has been before. Religion, in so far as it will progress with the general progress of science, must lose all sectarianism, all anti-scientific narrow-mindedness, and broaden into a cosmic religion. This cosmic religion will be a natural religion, because it is founded upon the laws of nature. It will be the Religion of Science, because its truth rests upon scientific evidence. It will be the only orthodox religion destined to become catholic among all thinking mankind—orthodox and catholic in the etymological and proper meaning of those words.

The time of this religion is not as yet come; but come it must. At present, we can only give encouragement not to shrink from investigation, but to inquire boldly into the basic problem of human existence, of moral ideals, and of religious aspirations.

Never fear truth, be it at first sight ever so alarming; truth will always lead to higher planes, to grander views, to nobler deeds.

THE TWO PATHS; Being Lectures on Art and Its Application to Decoration and Manufacture, Delivered in 1858-9 by John Ruskin, LL.D. 12mo. pp. 270. Charles E. Merrill & Co., New York. \$1.50.

THESE lectures were first published in 1859. A common thread of doctrine unites them—the responsibility of the student "for choice, decisive and conclusive, between two modes of study, which involve ultimately the development or deadening of every faculty he possesses." The nature of this choice is indicated in the following words: "Wherever art is practiced for its own sake, and the delight of the workman is in what he *does or produces* instead of in what he interprets or exhibits—there art has an influence of the most fatal kind on brain and heart, and it issues, if long so pursued, in the *destruction both of intellectual power and moral principle*; whereas, art devoted to the clear statement and record of the facts of the universe is always helpful and beneficent."

The heading of the first chapter and the keynote of the author's treatment of the subject, is the deteriorative power of conventional art over nations. But whatever difference of opinion may exist as to the justice of Ruskin's conclusion on this point, there can be no question that whatever he has to say on the ethical bearing of art is deserving of the most careful and earnest consideration.

This edition of Ruskin's works (The Brantwood Edition) of which this is the first volume, is announced by Mr. George Allen as the only authorized American edition.

The Press.

POLITICAL.

THE INCREASED APPROPRIATIONS.

Louisville Courier-Journal (Dem.), March 20.—The excuses for the increased appropriations are wholly inadequate. Both the distinguished gentlemen [Messrs. Cannon and Allison] lay stress on the deficiencies left over from the Fiftieth Congress which the Fifty-first Congress had to meet. Deficiencies are a double-action contrivance. They reach forward as well as backward. Every Congress desires to make as good a showing for economy as possible, and hence the reprehensible practice has grown up of making insufficient appropriations and throwing upon the next Congress the responsibility of making good the deficit. The Fiftieth Congress had to provide for the deficiencies of its predecessor, and the Fifty-second Congress will have to render the same service for the Fifty-first. The amount that will be necessary for this purpose is as yet an unknown quantity, but the country will find it out soon enough. Mr. Cannon seeks to lay some of the blame of the extravagance of the last Congress upon the large number of committees having charge of appropriations. This may furnish a shadow of excuse for Mr. Cannon individually, but not for the Congress as a whole. Let it be observed further that it does not account for the increase of the appropriations, as a similar division of responsibility existed in the preceding Congress. If Mr. Reed's Congress did not like the system which prevailed before, why did it continue it? It made its own rules. It was very prompt and zealous in adopting new rules to permit it to count quorums, gag minorities and steal seats, but it was careful to make no changes in the interest of economy.

REPUBLICAN FIGURES.

Lewiston Journal (Rep.), March 21.—In the first two years of the Cleveland Administration, the public debt was reduced \$141,000,000. During the corresponding period in the present Administration the debt was reduced \$265,000,000, or nearly twice as much. The appropriations of the last Congress (considering the Deficiency Bills) are \$125,000,000 in excess of the preceding. The chief items of increase are in the Indian, Navy, Pensions, Post-office and Sundry Civil appropriations. The increase of \$51,500,000 in the Naval Appropriation Bill merely means that the Republican party is determined that the United States shall have a navy which will be able to protect the thousands of miles of unprotected seaboard. The Democrats can make no points against the last Congress, except by declaring against paying the pensions.

Cleveland Leader (Rep.), March 22.—When our Democratic friends are howling so loudly about the extravagance of the Republicans, why don't they refer in passing to the fact that during the first two years of Harrison's Administration \$265,000,000 of public debt has been paid, while, in the corresponding months of Cleveland's Administration, but \$141,000,000 of a reduction was made? Congress may have voted large sums of money, but it was all for wise public purposes, and meanwhile the Executive was paying large sums of the public debt, thereby saving the people millions of dollars in interest annually. There is nothing in the financial record of the Administration, or Congress, either, for an honest Republican to be ashamed of.

MR. INGALLS'S PROPHECIES.

New York Tribune (Rep.), March 23.—Ex-Senator Ingalls, if correctly reported in an interview just published thinks that Eastern contemptuous criticism of Western financial plans must be stopped, or the West and South will unite regardless of Eastern interests. His observations do not seem creditable in a pub-

lic man who has been much honored by representatives of Eastern opinion, but set aside by the people of his own State. It is possible that he may not so appreciate the disposition of the Western people generally, but he certainly does injustice to the Republicans of the East. Instead of contemptuous criticism and domineering resistance to Western wishes, nearly the entire body of Republicans has shown an earnest desire to go as far as it was safe to go in meeting and satisfying the desires for currency expansion and for reduction of the tariff. It may well be doubted whether Mr. Ingalls understands what the Western people as a whole really desire. He comes from a State which has been in exceptional circumstances, and does not seem to know that in most of the Western States, if not in Kansas, the majority of farmers heartily uphold the Republican policy. Nor can he be assumed accurately to represent the wishes of those who have defeated him, and if Senator Peffer and Representative Simpson are right, the Alliance wants measures regarding transportation and loans of money on land which Mr. Ingalls would disapprove and oppose as earnestly as any Eastern man. The fact is that the line of division is not sectional. It does not run between the West and the East, but between men who are and others who are not conservative, prudent and ready to seek the welfare of the whole country rather than supposed advantages for a particular section or interest.

MR. HALSTEAD DESIRES "FLAGRANT WAR."

Brooklyn Standard-Union (Rep.), March 19.—How far can the Alliances be worked against the Republicans in the Western and Northwestern States? Can they be used as the Prohibitionists were in 1884 to turn over the country to the Democratic party? These people cannot be won by pretended sympathy. They should be met all along the line with flagrant war. It is frivolous to tamper with them through flatteries. Ex-Senator Ingalls appears abnormally sensitive on the subject.

AN INDIRECT INFLUENCE ONLY.

Minneapolis Journal (Ind.), March 20.—What the Alliance will accomplish will be something like the results of the old Chartist agitation in England, during the early years of Victoria's reign. The demands of the Chartist reformers were mild compared with the demands of the Alliance. They had the effect of working judicious reforms in the right direction. So after the Alliance gets over its delirium about Government storehouses and 2 per cent. loans, and discovers the folly of legislating capital out of activity, there will be a residuum of common sense reformatory purpose which will have a restraining effect upon each of the old historic parties, just as the Chartist agitation indirectly secured beneficial results for the English people, which are felt to-day in the vastly improved social and political conditions.

ARBITRATION OF THE BERING SEA DISPUTE.

New York Times (Ind.), March 23.—Something must usually be pardoned to the necessities of a writer with strong feelings and a somewhat weak case, and Mr. Phelps's rather sneering allusion to arbitration in his article on the Bering Sea controversy may not have been intended very seriously. Two things unquestionably tend to make arbitration successful. One is that each Government is obliged to argue its case not only from its own point of view, but with reference to that of the other Government, and that the sum of the statements and arguments constitutes the material for the formation of an intelligent public opinion, which is a force of constantly though slowly advancing influence. The second is that arbitration gives to a Government that is in the wrong, but could never be got to acknowledge it by the mere insistence of its opponent, an opportunity to submit without injury to its dignity. It is not easy for an individual who has once become engaged in a warm

dispute to abandon his pretensions, even when he is convinced that they are mistaken. It is much more difficult for a Government to do so, since the men who constitute the Government must keep in mind not merely what they think, but what others may think, or pretend to think, of them. Arbitration does distinctly facilitate this often very useful and necessary course. It is true, again, that, generally speaking, questions involving "the honor and dignity of the country" cannot be arbitrated, but then the more arbitration is demanded by the custom of nations and the opinion of mankind, the more careful the Government for the time of any country will be to avoid involving honor and dignity in disputes where they do not need to be introduced.

A RISING QUESTION.

Omaha Bee (Rep.), March 21.—It is very probable that the Republicans of Ohio will, at their next State Convention, name a candidate for United States Senator to succeed Senator Sherman, whose term expires in 1893. Interest in the plan has also manifested itself in New York, where several prominent Republican papers have given it approval and urged its adoption upon the party. Expressions favorable to it have also come from Massachusetts, and one of the planks adopted by the State Convention of the Farmers' Alliance of Iowa declares that the President, Vice-President and Senators of the United States should be elected by the direct vote of the people. Undoubtedly this question will receive the attention of the next Congress. Senator Palmer is pledged to advocate it and Congressman Holman, in a recent interview, said he would venture his reputation for good judgment upon the prediction that almost the first thing done at the opening of the Fifty-second Congress will be the passage of a resolution to amend the Constitution requiring the election of Senators by the people, and he believed there will be very little delay in its passage. It is a good sign that the people are beginning to discuss the wisdom and expediency of choosing all elective officers without any intermediary political machinery.

NATIONALISM AS AN ISSUE IN '92.

New Nation (Boston), March 21.—The workingman has proved an apt learner in the school of the new political economy. His education has progressed to that point that he begins distinctly to appreciate that so long as the present industrial system remains unchanged, it is perfectly idle for him to expect any improvement in his condition worth speaking of. When the workingman has reached the point where he realizes this fact, the arguments of the Protectionist and Free-Trader alike as to the advantages of their respective systems fail to move him. If there be profits in Protection, he knows that he will not get them. If there be gains in Free-Trade, he knows they will not be for him. Whatever advantages may result from either system, he feels pretty well convinced will be appropriated by somebody else before they get down to him. The *New Nation* reiterates its opinion that in 1892 the Tariff issue will be a side-show, and the programme of Nationalism the main issue.

WORKINGMEN AND POLITICS.

New Yorker Volkszeitung (Labor), March 20.—The Canadian *Labor Advocate* (Toronto) has sounded a note to which we can only urge the American Labor press to respond. It runs: "Organization is as indispensable as ever, but we must give up Trades Unionism for a plan of action more suited to the conditions of the existing situation. To organize simply for higher wages and shorter hours is to invite defeat. 'Organize for political action!' should be the battle cry. The workingman should utilize the ballot as a lever with which to wage war upon united capital by inaugurating a change in the ruling system. The only possible salvation for the workingman lies in the transfer of

land, capital, and means of production from the few to the whole." Our inland Anglo-American Labor press, wasting its energy upon efforts of no vital importance to the Labor party, is far from enunciating so clear a policy.

THE FEAR OF INFLATION.

National Economist (Farmers' Alliance, Washington), March 21.—The Sub-Treasury plan is opposed by some who fear the effects of inflation. They seem to forget that it was not the inflation that brought disaster, but the contraction which was forced upon the people. Inflation gave this country its greatest prosperity, it inaugurated an era of good times, good prices, plenty of labor and no debts; while contraction, brought about by scheming manipulators, has produced the present distressing condition seen on every hand, filled the land with tramps and the nation with bankrupts. The Sub-Treasury plan does not propose an unlimited inflation, but does design a just and proper increase of the volume of money, that "the power of money to oppress" may be eliminated.

A WESTERN ANTI-SILVER SENATOR.

Boston Journal (Rep.), March 21.—Senator-elect Felton of California is an earnest opponent of the free coinage craze. The silverites tried to use the fact against him with the members of the Legislature, but, as the result has demonstrated, absolutely without success. His election strengthens the honest dollar cause in the National Senate, and may have important consequences.

THE REMOVALS RECORD.

Civil Service Chronicle, March.—Of the 2,899 Presidential post-offices in existence March 4, 1891, changes had then been made in all but 290 since March 4, 1889. Aside from a small proportion caused by death or other legitimate causes, these changes were made for reasons that had no reference to the good transaction of the public business or to the public welfare. The acts were done to help persons or to satisfy the demand of a party machine. They were, therefore, without qualification, corrupt acts. The Constitution does not contemplate that a President shall reward his friends and his partisans as a king rewards his courtiers and his followers.

NO TIME FOR RADICALISM.

Providence Journal (Ind.), March 21.—In view of the hopeless minority in which McKinleyism will be in the next House and the practical majority that tariff reform will have in the Senate, there is good reason to expect that in some essential particulars relief can be given to industries and consumers before another twelvemonth goes by, provided the mistake of attempting too much at once is avoided. The effort is certainly worth making, and its management should be intrusted to the shrewdest and most considerate of the Democratic leaders. It is not a time for radicalism to be pushed to the front.

THE INCOME TAX AGAIN.

New York Sun (Dem.), March 23.—A sillier plan of taxation is not often devised than is found in the Bill introduced into the Assembly by Mr. Noyes, providing that the expenses of the State Government shall be paid by a tax on incomes from \$150 upward. The income tax is inquisitorial and odious in form, unequal in incidence, and largely impossible of collection. It is a premium on fraud and a discouragement to industry. In the last Congress there were a number of propositions for reviving the Government income tax. In several of the State Legislatures the income tax has found supporters. Yet such crude legislation ought not to seem attractive to a member of the Legislature of the great commercial State of New York.

THE NEW ORLEANS AFFAIR

GOVERNOR NICHOLLS'S REPLY TO MR. BLAINE.

The following letter, dated March 21, has been sent by the Governor of Louisiana to Secretary Blaine:

SIR: At a late hour on the 15th inst. I received a dispatch from you, having reference to the forcible breaking, on the 14th of this month, of the jail in this city and the killing of eleven persons confined therein under indictments found in the Criminal District Courts for the Parish of Orleans. You stated to me that it had been represented to the President by the Minister of Italy, accredited to the Government of the United States, that among the killed on that occasion were three or four subjects of the King of Italy. The telegram disclosed an apprehension on the part of the Minister evidently shared in by the President, that the disturbance was a continuous and swelling disturbance, which might involve the Italian subjects in New Orleans.

I have reason to believe that the hope expressed by the President that I would co-operate with him in maintaining the obligations of the United States towards Italian subjects who might be within the perils of the excitement, and that further violence and bloodshed might be prevented, was based upon that belief. The President further expressed the hope that all offenders might be promptly brought to justice.

On the 16th inst. I telegraphed you that there was no excitement in the city at that time, and that I saw no reason to anticipate further trouble. I also stated that the action taken was directed against particular individuals, and that the race or nationality of the parties did not enter as a factor into the disturbance. A week has passed since the date of my dispatch, and the opinion then entertained as to the termination of the trouble has proved to have been well founded. The men killed, as I have stated, were confined in prison, under indictments found in the Criminal District Court for the Parish of Orleans; the Sheriff has made his return of the facts to that court; the Judge thereof has charged the Grand Jury, now in session, in regard to the matter, and the whole subject is, I assume, now under investigation by that body.

I am satisfied that most of the persons killed were American citizens, but it is probable that two or three were Italian subjects.

I have the honor to be, very respectfully,
FRANCIS T. NICHOLLS, Governor.

AN INCONSEQUENTIAL CONTRIBUTION.

New York Recorder, March 25.—The publication of the long-expected letter of Governor Nicholls to Secretary Blaine makes it apparent that the course of the Governor of Louisiana has been adopted with the purpose of gaining time. Mr. Blaine's dispatch was received on the 15th. The Governor's letter is dated the 21st. It includes a statement that on the 16th the Washington authorities were notified by telegraph that there was no excitement in the city of New Orleans or reason to anticipate further trouble, to prevent which it suits the Governor to assume was the purpose of the National Government.

The idea that Mr. Blaine's prompt communication was inspired by the thought "that the disturbance was continuous and swelling and might involve the Italian subjects in New Orleans" finds no justification in the dispatch of the Secretary of State, which related to the subject of reparation for wrong already done rather than to the prevention of anticipated evil. It seems to have been the belief of Governor Nicholls that a Fabian policy was the only one left open to him. The Governor gives no countenance to the claim that none of those killed was a proper subject for the interference of the Italian Government. On the contrary, he admits that "it is probable that two or three were Italian subjects." The letter, as a whole, constitutes a comparatively insignificant and inconsequential contribution to the tri-partite Federal, State and international controversy.

THE GOVERNOR'S CAUTION.

New York Herald, March 25.—Neither Mr. Blaine nor the Italian Minister is likely to get much satisfaction from the letter. It gives no hint that the Governor shares the regret of Mr. Harrison and Mr. Blaine over the "disturbance," points out that "the action taken was directed against individuals" and not Italians, and that there is no reason to anticipate "further trouble." Nor does the Governor pretend to give any assurance that anybody will be brought to justice. He simply remarks that the Sheriff has reported the facts to the Court, the Judge has charged the Grand Jury and

"the whole subject is, I assume, now under investigation by that body." The letter is about as unique in its way as the New Orleans affair was extraordinary. It is not likely to hurt the popularity of Governor Nicholls among the people of his own State who applaud the New Orleans uprising.

ENGLISH COMMENT.

Cable Dispatch (London), March 18.—The *Times* to-day strongly defends the New Orleans citizens for the action taken in the case of the Mafia conspirators. The *Times* says that the blame should be placed on the chronic, abiding lawlessness tolerated by American usage. A jury trial of the Sicilians has been reduced to a farce by the knowledge that the life of any juryman convicting a Mafiaite was not worth a week's purchase. "Let lawless violence be abandoned by all means," continues the *Times*, "but que les messieurs les assassins commencent (let messieurs the assassins begin). All the victims being Mafiaites, it is impossible to feel acute distress. The fact that they were naturalized Americans will probably save the United States from serious international and Federal complications. Italy has too much of the Mafia at home to feel seriously outraged, and will probably not dream of going beyond diplomatic representations."

Cable Dispatch (London), March 17.—The *St. James's Gazette* to-day says that it is curious to find the people of Italy lamenting the death of the Mafia conspirators at New Orleans. They were wretches who had been driven out of their own country as pests of society. "The grief of the Marquis di Rudini," the paper says, "for the men who were lynched, will not be long or very profound. If the Mafias had not emigrated they would have received equally short shrift from Sicilian vigilantes."

The *Evening Standard* remarks: "If Americans believe that their judicial system is defective they should let public opinion reform it and not resort to wholesale murder."

"WE DESERVE TO BE BOMBARDED."

Northwestern Christian Advocate (Meth., Chicago), March 18.—The murdered Italians were innocent in the eye of the law, and if they deserved conviction their acquittal came from the legal corruption for which Louisiana politicians are responsible. The bloody murder is none the less a crime because old and prominent citizens led the ghastly procession to the jail. The eminence of the leaders simply shows how thoroughly saturated with murderous proclivities these eminent leaders are. That was no ordinary mob, and the greater, therefore, are the pity and the disgrace upon New Orleans. We deserve the humiliation of a joint protest by Italy, Germany, Russia, England and Austria, and the presence at the mouths of the Mississippi of an overpowering ironclad fleet sent to insist that foreigners in this country shall be protected from our thugs in broadcloth. Yet it is consistent with our listless tolerance of crime that this assassination should occur. A nation that refuses to protect its own citizens from systematic violent robbery of the ballot and from murder passes by an easy logical transition to this New Orleans disgrace. A Republic that refuses to shield its own citizens is not apt to do justice to citizens of other countries. We deserve to be bombarded into respect for the rights of others, unless the whole country rises to demand the reform and civilization of lawless States and cities.

IMPORTANT DISTINCTIONS.

Philadelphia Inquirer, March 20.—The trouble is that every Italian seems to feel called upon to defend the assassins simply because they happened to be "countrymen." This is a most mistaken notion. These murderers were not killed because they were Italians. There is no feeling against Italians as such. They are welcome to this country. But there

is a feeling against a murderous society, whether it is Italian or French or Spanish or American. That is the whole point at issue. And be it remembered that it was no "mob" that killed the assassins. It was an uprising of law-abiding citizens interested only in maintaining the law. It is foolish, therefore, for any Italian to become excited over the removal of a lot of banditti, too criminal to be allowed to dwell in Italy or in Sicily. Their motives in protesting are apt to be misconstrued and to inaugurate a prejudice which by right should not prevail.

"JUSTICE HAD TO BE VINDICATED."

America (Chicago), March 19.—It is easy for us who have escaped such a lamentable emergency by the higher character of our courts to express our horror over the events of last week in New Orleans; but the question is, Under like circumstances would any American community have acted differently? It seems to the writer that the people of New Orleans simply did what their representatives in the jury-box failed to do—meted out the justice of a long-suffering community to a cancerous conspiracy that threatened its existence. We all feel the humiliation that our civilization has not rendered a resort to the primitive justice of a community acting as judge, jury and executioner unnecessary; but in America it is the people who should govern, whether at Washington or at New Orleans, and no Government or jury is above the people. He was a wise man who said "you cannot indict a whole people." Neither can you condemn a whole people when in the spirit of outraged law they fall back upon the first law of self-preservation. He who reads the story of the crisis at New Orleans aright, placing himself in the place of the sorely-trying, long-suffering citizens of that city, may be horror-stricken at the scene of violence and may regret the stigma it places upon American courts of justice, but he cannot avoid the conclusion that justice had to be vindicated even at the expense of the ordinary rules of law.

UPHOLD LAW AT ALL TIMES.

New York Tribune, March 22.—Law, or the embodiment of the will of the whole Nation, should always be upheld. If its workings are contrary to public opinion, nevertheless it should be upheld until it can be modified or abrogated by legitimate methods. This was a hard lesson for New Orleans to learn. Yet until a city has learned that lesson it is not in a true sense fit for self-government. Neither the rights nor the property nor the interests of the great body of the people can be safe anywhere at any time if the Government is liable to be set aside or overthrown by a mob. There is always something better than mob law, and that is the support of the constituted authorities. It may be that the laws when badly administered bring bad results, but still it is better to uphold the law and to work out the best practicable results through its operation. Civilization has no other choice except between the government of the mob and the government of law, and it is not possible to maintain the two in harmony or in mixture. When mob law comes in all respect for the forms of government and the restraints of law must inevitably be undermined, and presently overthrown.

CHARACTER OF THE ITALIANS.

Chicago Interior, March 19.—It must be said, of course, of the great body of Italian immigrants that, although the most impecunious reaching our shores, they are orderly and industrious, and that their children make excellent citizens, ardently attached to their adopted country and loyally supporting its institutions. Their standard of intelligence is lower than that of immigrants from northern countries, but they supply the demand for unskilled labor in mines, cities and railway construction, and, though they merge into the general population more slowly than other peoples, in the second

and third generations they make useful citizens. Unfortunately, there is among them a considerable class of idle, ignorant and turbulent persons, which is everywhere a constant menace to good order, and especially dangerous in the larger cities, and which it is not always easy to separate from the desirable immigrants. The bulk of them are apparently Sicilians, who have escaped careful examination by the officials, but they so lower the character of Italian immigration as a whole that, if it does not speedily improve, the Roman Government must again be asked to restrain the greed of Italian emigration agents.

Baltimore Catholic Mirror (Rom. Cath.), March 21.—The great majority of Italians in this country—in New York as well as New Orleans—are reputable, industrious and kind-hearted citizens. The touching tribute of Inspector Byrnes to the generous, thrifty, self-denying and orderly character of even the poorest Italians of New York, is, no doubt, relatively true of all but a comparatively small minority of the Italians of New Orleans. It is a pity that the many should suffer for the turpitude of the few, and it is sad, indeed, that the men of New Orleans could not have found a better plan than homicide for extirpating the Mafia.

AN ANTI-SECRETIST REFLECTION.

Boston Pilot (Rom. Cath.), March 21.—A lesson which our Italian fellow-citizens should take to heart is, that secret societies, of whatever kind, are good things to avoid. They have no just reason for existence, here or elsewhere. There is good ground for indignation at the awful slaughter of Italians by the New Orleans lynchings; but it was the natural if not legitimate fruit of the lawless conduct of the Mafia Society. Let law-abiding Italians, who are the overwhelming majority here and at home, frown down the secret society and its dark ways; and nobody, not even in misgoverned New Orleans, will dare talk of lynch law or extenuate the deeds of the vigilantes.

NO DISCRIMINATION.

Cleveland Plain-Dealer, March 21.—Every peaceable, law-abiding Italian and every law-breaking son of the same country coming to these shores can be assured of the same treatment accorded citizens of the United States, nothing more and nothing less.

FOREIGN.

GLADSTONE, PARNELL, AND IRELAND

MR. GLADSTONE'S SPEECHES AT HASTINGS.

Mr. Gladstone delivered two very frank and significant speeches at Hastings on March 17.

He denied Mr. Parnell's declaration that he had opposed the claims of the Labor candidates in England in consequence of an obligation he was under to the Liberal leaders. Far from opposing the claims of the Labor candidates he had always been ready to support them.

Referring to the frequent remark that in October, 1881, he had denounced Mr. Parnell in the severest terms, whereas, for several years past he had been in active co-operation with him, Mr. Gladstone said that his attitude in 1881 was due to the employment at that time, by Mr. Parnell, of language dangerous to the Empire, advocating the total separation of Ireland, and to Mr. Parnell's bitter opposition to the Liberal party's Land Act. The plan of Home Rule which he [Gladstone] had consistently advocated, and to which he adhered, was based on the twin ideas of, first, handing over to Ireland a full, efficacious control of her local affairs, and, second, maintaining an equally full, efficacious Imperial control over those affairs. Continuing, he said:

"The Liberal party know well that the carrying of Home Rule depends upon them. Mr. Parnell recently said, 'It may be time to think of Tory allies.' They played that game once and it didn't answer. If it were possible for the Tories to give Ireland a Home Rule measure corresponding to the definition I have given of Home Rule I would be delighted to support it, just as if it were a Liberal measure. But the Tory conscience doesn't care much about Home Rule; it isn't in the Tory intellect."

"The Liberal party never entered into the question as to whether Mr. Parnell should resign his seat in Parliament; that was a question for the Cork constituency. But the Liberals looked forward to the coming

crisis. They were working for a majority in the coming Parliament, which would give Home Rule. If there had been no divorce revelations that Home Rule would have meant making Mr. Parnell the constitutional ruler of Ireland, but after the revelations the Liberals considered whether they would still place the constitutional leadership in Mr. Parnell's hands, and they decided that they would not do it. (Prolonged cheering.) That was the conviction of the Liberal party in December, and their conviction is now even more strongly held. (Cheers.) That is final. We are ready to face defeat, exclusion from power and political misfortune, but we will not create a constitutional leadership for Ireland under such guidance. (Cheers.) No consideration will make us assent to that."

Next came the election of a leader. I should have thought that if one thing more than another would absolutely control the party it was the election of a leader. A political party not authorized to choose its own leader is a contradiction in terms. The minority, however, took a different view, while the majority steadily objected and finally decided that Mr. Parnell should no longer be the leader of the Irish, and the Irish have now to judge this important question. Regarding the American manifesto Mr. Parnell appears to have put into it many questionable claims and to have reckoned upon sources of strength which he does not perhaps possess. I was struck by one omission. Mr. Parnell forgot to inform the Irish-Americans that he now has the support of the Tory press and most of the Tories in England. He ought to have specified that when making an inventory of his resources. (Laughter.) I hope the decision of the Irish people will be prompt and clear, because I can conceive of nothing more injurious to the Irish cause and Imperial interests than the continuance of a condition of affairs which gives the slightest excuse for saying that it is not yet clear what Ireland's convictions are.

"It has been said that the action of the Liberal party must undergo some immediate change, owing to the events which have recently taken place in Ireland. That idea has a very limited acceptance within the ranks of the Liberals. The late election in Hartlepool showed that the Liberals were never more solid, never more self-possessed or more determined to prosecute the march, as a united house, toward the attainment of the great object."

THE INTERPRETATION OF THE SPEECHES.

New York Times, March 19.—It is not many months since Mr. Gladstone in effect declined to take any further part in promoting Home Rule so long as Parnell remained at the head of the Irish party. That he has now taken it up with renewed enthusiasm indicates that in Mr. Gladstone's opinion it is safe to go on as if Parnell did not exist and to disregard that fraction of the Irish party in which Parnell still finds supporters. This ought to be as interesting and significant to Irishmen in this country as to Irishmen in Ireland or in England. In particular it ought to have a very depressing effect upon the subscription which Parnell has sent over some of his remaining adherents to circulate in this country. Any Irishman who will take the trouble to ask himself what good he can do Ireland by helping Parnell will assuredly fail to get a satisfactory answer.

THE STERN ALTERNATIVE.

New York Sun, March 20.—Nothing could be more definite or more relentless than Mr. Gladstone's repudiation of Mr. Parnell. In no combination of circumstances will the Gladstonians recognize Mr. Parnell as the Irish leader, or consent to do anything for Ireland, while she cleaves to such a chief. Where, then, shall Mr. Parnell look for allies? Obviously, only in the Tory camp. At Hastings Mr. Gladstone charged him with having sought them there already. So that it comes to this, apparently, that Irish-Americans must choose between the Tories who broke faith shamefully with the Parnellites in 1885, and the Liberals who manfully went out of office in 1886 sooner than renounce their programme of Home Rule for Ireland.

WHY AMERICAN DOLLARS ARE WANTED NOW.

Western Christian Advocate (Cincinnati), March 19.—Parnell's begging committee has reached New York and begun operations. His American manifesto is uncompromising in its tone, and calculated to work more mischief here than his similar utterances have done in Ireland. This time we are not to be humbugged by appeals for the evicted tenants. What money goes to Ireland will be used in political campaigns. Parnell's balloon keeps up only when inflated with American gas.

Turn off American supplies, and it collapses at once.

NOT A DOLLAR SHOULD BE GIVEN.

Northwestern Chronicle (Rom. Cath., St. Paul), March 20.—Parnell's appeal to his countrymen in the United States is an insult to their intelligence. He does not ask aid for the Irish cause; he asks it to fight Parnell's battle. He puts his individual career before the welfare of the nation. He seeks to advance his own cause, not the cause of Ireland. And with the same unblushing effrontery which has characterized all his recent acts, he actually says so in his manifesto. It remains for the sympathizers of Ireland to help Home Rule by giving the finishing stroke to Parnellism and its belongings. This they will best do by not contributing even one dollar to those men whom he has sent to the United States.

THE ENVOYS SHOULD BE SPURNED.

Labour World (Michael Davitt's Paper, London), March 14.—We appeal to the Irish race on the American continent to spurn these [Parnell's] missionaries of mischief and mendacity, and to send them back empty-handed to the man who insults the patriotism, generosity, and intelligence of Ireland's exiles across the Atlantic by asking them to consider his interests above those of Home Rule and his tarnished name before the honour of their race.

PALESTINE FOR THE JEWS.

The memorial in advocacy of an international movement for restoring Palestine to the Jews, recently presented to President Harrison by William E. Blackstone, has been signed by a great number of the representative men of this country, including Chief Justice Fuller, Speaker Reed, the Mayors of New York, Philadelphia, Chicago and Boston, the editors of many leading daily and weekly journals, eminent clergymen and prominent business men. Seldom has an important paper had more powerful or respectable backing. The following is the text of the memorial:

What shall be done for the Russian Jews? It is both unwise and useless to undertake to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners in her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Hence, like the Sephardim of Spain, these Ashkenazim must emigrate. But where shall 2,000,000 of such poor people go? Europe is crowded and has no room for more peasant population. Shall they come to America? This will be a tremendous expense, and requires years.

Why not give Palestine back to them again? According to God's distribution of nations it is their home—an inalienable possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, sustaining millions of Israelites who industriously tilled its hill-sides and valleys. They were agriculturists and producers, as well as a nation of great commercial importance—the centre of civilization and religion.

Why shall not the Powers which, under the Treaty of Berlin, in 1878 gave Bulgaria to the Bulgarians and Servia to the Servians, now give Palestine back to the Jews? These provinces, as well as Roumania, Montenegro and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to the Jews? It is said that rains are increasing, and there are many evidences that the land is recovering its ancient fertility. If they could have autonomy in government the Jews of the world would rally to transport and establish their suffering brethren in their time-honored habitation. For over seventeen centuries they have patiently waited for such a privileged opportunity. They have not become agriculturists elsewhere because they believed they were mere sojourners in the various nations, and were yet to return to Palestine and till their own land. Whatever vested rights, by possession, may have accrued to Turkey can be easily compensated, possibly by the Jews, assuming an equitable portion of the national debt.

We believe this is an appropriate time for all nations, and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, by their terrible sufferings, are piteously appealing to our sympathy, justice and humanity. Let us now return to them the land of which they were so cruelly despoiled by our Roman ancestors.

To this end we respectfully petition his Excellency, Benjamin Harrison, President of the United States, and the Hon. James G. Blaine, Secretary of State, to use their good offices and influence with the Governments of their Imperial Majesties: Alexander III., Czar of Russia; Victoria, Queen of Great Britain and Empress of India; William II., Emperor of Germany; Francis Joseph, Emperor of Austro-Hungary; Abdul Hamid II., Sultan of Turkey; His Royal Majesty

Humbert, King of Italy; Her Royal Majesty Marie Christiana, Queen Regent of Spain; and with the Government of the Republic of France, and with the Governments of Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Servia, Bulgaria and Greece, to secure the holding, at an early date, of an International Conference to consider the condition of the Israelites and their claims to Palestine as their ancient home, and to promote, in all other just and proper ways, the alleviation of their suffering condition.

RABBI SCHINDLER'S OBJECTIONS.

Boston Journal, March 16.—Rabbi Solomon Schindler took as the theme of his discourse, last evening, the question, "Is Palestine to be Restored to the Jews?" He said the first point of view to be taken by the Jewish people was the political one, and it should be asked as to what right America had to interfere in the affairs of other nations. The promoter of the petition, Rev. Mr. Blackstone, of Chicago, was governed by the theory that God bestowed particular lands on certain peoples. But on this theory America should be given back to the Indians. To restore Palestine to the Jews it would be necessary to cut that land entirely out of the Turkish control, as otherwise for the Jews to go there would be to leap from the frying-pan to the fire. There are about 5,000,000 Jews in Russia, but Palestine is capable of supporting only 3,000,000, even after all its resources have been developed by modern methods. Palestine is not a fertile country, notwithstanding what has been said by Biblical writers. Those who had advocated the movement entertained also the idea that a Jewish Government could be established. The tendency of our time is to build up large empires composed of populations that are sympathetic. The inventions of our time have broken down the barriers that have formed the geographical bounds of kingdoms. A Jewish commonwealth would, after a short time, seek alliance with some great Power, or be crushed out of existence. Christian theologians claim that the prophecies in the Old Testament are fulfilled in the New. There is a prophecy in the New Testament that the Jewish people would be returned to Palestine, would be led to repent that they had rejected Jesus of Nazareth, and would be reconciled to Him. They, therefore, sought to bring about a realization of the prophecy in order to secure credence for the rest of their teachings. The Jews should remember also that as soon as a Jewish Government would be established in Palestine a tendency would be manifested to urge the sending back of the Jews from all the countries in which they established themselves. The true course was for the Jewish people to identify themselves with the national spirit and patriotism of the country in which they lived, and to voluntarily share in its burdens and duties as well as in its advantages.

THE CONDITIONS INVOLVED.

Hebrew Standard (New York), March 20.—The scheme is not as utopian as it looks. The great Powers are placed face to face with a great exodus of people, and they are compelled to take some measures for the relief of these people. The repopling of Palestine with these expatriated Russians would revive that ancient country and afford the relief sought. This scheme could not be accomplished without the aid of the various Governments of Europe. They would have to guarantee the independence of Palestine under Turkish suzerainty. Nor would the establishment of a Government under Jewish auspices be the easiest task. The parties are not a unit as to the laws that should be upheld at this day, and there are as plenty of zealots nowadays as there were twenty centuries ago, who would have to be kept down by the strong arm of the law to make a civilized government a possibility. However, at no distant day the Jewish problem is bound to come to the front and some solution attempted.

OUR GOVERNMENT COULD ACT WITH PROPRIETY.

Chicago Interior, March 19.—No other Government could, with propriety, make this suggestion, because it would be suspected of

including ulterior purposes. From our Government it would be transparently an act of humanity. Palestine is a limestone country, and easily susceptible of agricultural renovation. The soil in Esdraelon valley remains as rich as ever it was. The bare hills are the home of the fig and the vine. We may be sure that the President will give the subject full consideration.

COLONIZATION ALREADY BEGUN.

American Israelite (New York), March 12.—The colonization of Palestine by the Russian, Roumanian and other Jews from Eastern Europe is progressing slowly, but it progresses and in the right direction, as there are none but active agriculturists and the few necessary mechanics in those colonies. The last step taken is placing three colonies in Eastern Galilee, where land is cheap (eight francs the dunam), the soil rich, plenty of water, and the Arabs are neighborly. It looks very much like filling up Palestine with a sound, industrious and thrifty population driven from Russia and Roumania.

A FRANCO-RUSSIAN ALLIANCE.

New-Yorker Staats-Zeitung, March 23.—The news that the Czar has bestowed the Great Cross of the highest Russian Order, that of St. Andrew, upon the President of the French Republic, has excited, naturally, considerable comment. Under other circumstances it might fairly have been regarded merely as a mark of personal esteem for the chief of a great State in close political connection with Russia; but following immediately on the fact that Germany's overtures were received coolly by the French Government, and openly rejected by the French people, the affair acquires peculiar significance. Since the establishment of the Triple Alliance by Bismarck, it has been clear to every one that Russia and France have been drawn together by a community of interest; but as a matter of fact, Bismarck was prompted to the Triple Alliance by the outspoken declarations of both Gortschakoff and Giers, that a powerful France was necessary to the general interest of Europe as a set-off against the growing power of Germany. France is for Russia what Austro-Hungary is for Germany—a political necessity. For years the internal condition of France proved a bar to any intimate alliance between the two countries, but after Constans had succeeded in crushing Boulangerism, Bismarck realized the possibility that the Czar might be tempted to sacrifice his personal dislike for Republicanism to State reasons; and through his organs he implored the German Government to keep on good terms with Russia at any price. The old Chancellor's advice was ignored, as we know, and the opposite policy pursued of overtures to France and a closer union with Austro-Hungary. More was scarcely needed to decide the Czar, but, added to this, the advances made by the Crown Prince of Austria on his visit to St. Petersburg, and by Rudini before him, were sufficient to assure the Czar that the Triple Alliance was shaken to its foundations. The moment appeared auspicious, and the Czar's resolution was taken. Whether a formal contract between the two Powers be now entered into or not is of small moment. The Russo-Frankish Alliance has apparently passed the stage of incubation, and Germany has to reckon in sober earnest with this threatened danger.

ITALY AND FRANCE.

Il Diritto (Rome), March 6.—Yesterday in the Chamber of Deputies the Hon. Luigi Ferrari gave convincing reasons why it would be better for Italy not to renew its engagements with Germany and Austria. He presented clearly the views of the Italian Liberal party—views which are equally in harmony with our national institutions, with sincere friendship with all the Powers, and with the true interests of our country. Signor di Rudini, in reply, used language intended to reassure the States that signed the Triple Alli-

ance, but leaving no doubt of the friendly intentions of our Government toward France and its desire for permanently cordial relations with the French. It may be that prudence will demand the renewal, in a modified form, of the treaties with Germany and Austria. But the gradual drawing together of France and Italy, the growing persuasion that our country has nothing to fear from France, the commercial compacts, will be matters of fact which will render practically superfluous the league of our State with the two empires. The key of the foreign situation will be the good sense and sagacity of the two cabinets of Paris and Rome. The declarations of Signor di Rudini were unavoidable, but in no sense intended to diminish in the least trust in the amelioration of our relations with France.

THE ITALIAN ATROCITIES AT MASSOWAH.

L'Indépendance Belge (Brussels), March 13.—It is now certain that under the command of the Italian Generals Orero and Baldissera, the military police at Massowah was intrusted to rascals of the worst type, who pitilessly imprisoned and cut the throats of those whom they wished to rob; and that not only did these assassins remain unpunished, but their offenses were ignored by the authorities. We are also informed that, to get rid of bands of natives who were suspected, these were disarmed and massacred by the wholesale on the highways. It is by shedding torrents of blood that the administrators of the law expect to initiate the Mussulman and Abyssinian tribes in the refinements of Christian civilization. The most extraordinary circumstance in the matter is that Italian public opinion does not appear to be much moved by these atrocities. The press protests; the *Secolo* of Milan demands a Parliamentary inquiry; a deputy has put questions to the Minister, who answered that if the accounts of what has been done at Massowah are correct, exemplary justice will be done; but nowhere in Italy is seen that explosion of indignation, that rousing of the public conscience, which such horrors would provoke elsewhere.

THE FRANCHISE IN BELGIUM.

London Tablet, March 14.—The Committee of the Belgian Chamber of Deputies, to examine the question of the Revision of the Constitution and the extension of the franchise, met on Tuesday for the first time in full assembly. M. Beernaert, in the name of the Government, declared the work of revision to be a national one, and that a patriotic agreement on the matter was absolutely necessary. The chief points in the Ministerial scheme may be briefly described. All persons who rent an unfurnished lodging shall have a right to vote, the principle of proportional representation is to be applied to all elections, and the Senate is to be re-organized, being elected by the Provincial Councils, thus only indirectly representing the people. By such means the number of electors would be raised to 600,000. M. Beernaert also made the announcement that the Government was desirous of getting the police more completely under their control, that body being at present almost altogether in the hands of the Communal authorities. The King also, by the revised Constitution, will win the power of a more direct interference in public affairs. Meanwhile, a petition has been presented to the Chambers from the Council of Industry and Labour, on which both masters and men find representation, entreating the Government to attempt every method of conciliation in the endeavour to avert the general strike which threatens if Parliament refuses universal suffrage. The development of the situation will be awaited with interest.

ENGLAND'S COLONIES WARNED.

Engineering (London), March 13.—Is our naval power strong enough for the great duty that may be thrown upon it, how soon no one

can tell? Those who speak with an authority not to be gainsaid maintain that it is not, but it is unlikely that the nation will consent to much increase in the navy estimates so long as war appears distant, and when it is near the time for preparation is past. It is a fact the people of the "outlying portion" of the British Empire would do well to consider. They have a large and increasing commerce. Will they pay something to insure its stability, or will they continue to depend on the perhaps inadequate protection of the mother country? Whilst forming a dependence of the British Crown the colonies would be subject to the attack of Britain's enemies; separated from the empire they would be an easy prey to even Chili or Japan. Is that a foundation upon which a rich and attractive country should be built? Even the United States, with its enormous population and vast resources, finds it necessary to have a powerful fleet and is making every effort to build up its navy. Is it not time for the British colonies to do more than has been done for their own safety?

AN EXAMPLE FOR THE TIMID.

Die Nation (Berlin), March 14.—Some days ago, England's Conservative Prime Minister, Lord Salisbury, at a banquet of the United Chambers of Commerce, made a speech concerning social and economic problems which attracted notice far beyond the bounds of his own party. This discourse was characterized by a breadth of intellectual horizon, and a freedom from prejudice, the more remarkable from the fact that Lord Salisbury graduated in the school of Disraeli and Lord Bentinck, and was not so very many years ago animated by Protectionist sentiments. On one occasion he expressed his regret that England had not retained a handful of duties to be utilized in effecting commercial treaties with other countries. Later, when the whole continent was afflicted with a renewed Protectionist fever, he expressed himself openly to the effect that he did not see how England could maintain a Free Trade policy if all the rest of the world reverted to Protection. There is no trace of any such misgivings to be found in the latest speech of the English minister. He accepts a radical Free Trade policy without reservation. He rejects the whole reciprocity swindle, and declares that Free Trade is a blessing for England, utterly irrespective of whether other countries resort to Free Trade or Protection.

If Herr Caprivi would only take a leaf from Lord Salisbury's book, stop his ears to the wailings of the too long privileged classes, take the helm boldly in hand and snap the heavy economic fetters which Bismarck imposed upon Germany, he would soon find the great mass of the people with him; and if he find the alliance with the Free-thinkers distasteful, he has only to associate himself with the views of his Conservative colleague, the Prime Minister of England.

SOCIAL TOPICS.

THE VEXED JURY QUESTION.

Mobile (Ala.) Register, March 21.—Trial by jury rests upon the right of the citizen to be tried by twelve honest, sensible and unprejudiced men. It has been of inestimable advantage to society, both in punishing crime and protecting innocence. Because its good has not increased with time, and because the miscarriages of justice under the system have of late years been numerous and glaring, we should not jump to the conclusion that its usefulness has departed. The trouble with regard to the jury system lies in the disposition of citizens to shirk jury duty, and also in the manner in which juries are selected. We have no doubt that a large majority of the mob who took part in the lynching in New Orleans have used every exertion, from time to time, to avoid serving on juries. Most men are apt to think that it is the duty of other men to serve on juries, but not of themselves. Especially is this the case with men occupying good busi-

ness and social positions. And yet it is as important to them as others, in fact, if anything, more so, that the law shall be enforced and order preserved. But the main defect in the jury system inheres in the mode of selection. The latitude allowed lawyers in challenging, and the insistence upon the absence of any opinion about the case, generally result in putting some men on a jury who ought not to be there.

The object of the court should be to get twelve honest and level-headed men, without any prejudice against the prisoner, to try the case, not to get numskulls, who are not intelligent enough to form some sort of opinion. And yet this is the sort of jurors that lawyers for the prisoners seek to get, and frequently succeed in getting. No intelligent man can read about a crime that has been committed without forming some sort of opinion about it, but that will not prevent his trying the case as a juror according to the law and the evidence. If we had better juries we believe a stop could soon be put to lynch law in the South. Violent and headstrong men become infuriated, from time to time, when juries fail to convict, and take the law into their own hands. Because many of our juries are not what they should be, these violent and excitable men assume that the men who are acquitted are guilty. Sometimes they are and sometimes they are not, but the lynchers take the chances. If our juries were what they ought to be, no excuse could be offered for lynch law.

A WORD FOR THE RAILROADS.

Brooklyn Standard-Union, March 7.—The extra expense of a double watch in the "cabs" is not for a second to be set against the absolute necessity of more complete provision against blunders in the signal service. Some better system of lighting and ventilating the tunnel and disposing of the smoke that causes confusion and disaster must be devised.—*Recorder*.

It would be a terrible thing, we presume, to take the top off the tunnel and let in the light and air, and let out the smoke and steam. The tunnel is not a part of the railroad policy. It is insisted upon by the people that the smoke and steam shall not escape. The running of trains in darkness is not railroad, but public principle. If the railroad was trying to burrow under the surface of the earth, and seeking to hide from the general observation, to perform some dreadful work of monopoly in darkness, why, the managers should be held responsible for the tunnel. But the people who must have railroad transportation into New York refuse to allow the lines to enter on conditions of convenience and safety, and if a much-needed facility is asked for railroad service our powerful press jumps right on top of the monopolists, and if anyone owns a few shares of stock he becomes an improper person and is subjected to denunciation.

According to some of our very public-spirited people, the only system of roads that is allowed to enter New York at all is not underground enough. There is a patriotic and effusive desire to restore the old isolation of Manhattan Island. It is almost essential that there should be a free passage of canal boats through the old alleged channel between the Hudson and the Harlem Rivers, and the tracks of the New York Central are in the way. Of course those lines of steel are for the accommodation of millions of American citizens, but the aid of Congress has been summoned to compel the Central to be an elevated road for several miles, or tunnel some miles so as to get under water, for the accommodation of canal boats, and of course the opponents of the canal boat system are the pecuniary stipendiaries of a heartless and grasping monopoly, some of whose stockholders are so heedless as to be millionaires.

A FORM OF PROPERTY NO LONGER.

Philadelphia Ledger, March 20.—British courts are beginning to recognize the rights of women. Mr. E. H. Jackson, who abducted his wife as she was leaving church, and carried her off against her will, was obliged to produce her in court, and, after

hearing argument, the Court of Appeals decided that Mrs. Jackson should be restored to her full liberty, and allowed to choose her own residence. The husband claimed to be the owner of his wife, entitled to take his property where he pleased. That might have been accepted as good doctrine in England a few hundred years ago, and it is a great wonder that the court did not follow the precedent as established by Petruchio while he was engaged in taming Catharine.

THE ANTI-VACCINATIONISTS.

Boston Herald, March 19.—The anti-vaccinationists made their appearance at the State House yesterday and put in their customary plea for the abolition of compulsory inoculation. The old arguments, if they may be dignified by that name, were again brought forward and the work of the vaccinationists was denounced in the usual terms. The fact was not gainsaid, however, that vaccination has driven out smallpox wherever it has appeared, and that it is only in those places where inoculation is not enforced that the disease continues to flourish. When the anti-vaccinationists can demolish such stubborn facts as these they will command a more respectful hearing than they do now.

ATTRACTIVE POWER OF FOLLY.

Charleston News and Courier, March 20.—“An immediate result of the new French law suppressing betting at horse races,” it is reported, “has been a decline of 40 per cent. in the value of racing stock, as shown by the prices obtained last week at the Lupin sale.” This is an unfortunate result for the owners of the stock, to be sure, but it seems to prove beyond question that the worst feature of the races was the most attractive one.

RELIGIOUS.

THE MACQUEARY CASE.

New York Sun, March 18.—If the Rev. Mr. MacQueary was brought to trial at all, it was not possible that he should escape conviction of heresy by a court loyal to the faith of the Church. The views of Mr. MacQueary regarding the birth of Jesus and the resurrection of the body were first brought into public prominence by a letter of Bishop Potter to a Church paper. In this letter the Bishop severely censured a committee of the Church Congress for having invited the Ohio priest to be one of the speakers at its last meeting at Philadelphia. When Bishop Potter directed attention to the heresy of Mr. MacQueary, he forced the issue which has now been decided at Cleveland against the accused clergyman. He did even more. By compelling that trial he made it logically necessary for the Church to deal with equal severity with the whole school of Biblical criticism and interpretation of which Mr. MacQueary is only a humble disciple. Of the court of five before whom Mr. MacQueary was tried, two clergymen voted for his acquittal, as against the three who brought about his conviction. In the view of this minority, therefore, it is possible for a clergyman of the Episcopal Church to deny the doctrine of the Incarnation, which lies at the basis of Christian belief, and yet remain unaffected in his standing in the Church. It may be that the division of this Cleveland court, or three to two, represents the division which exists among the Episcopal clergy as a whole, touching the vital question at issue. If that be so, and whether it be so or not, is it not the obligation of the majority to go ahead until the Church is wholly purged of this fatal heresy? Poor Mr. MacQueary is made a victim simply because he has followed his preceptors, speaking out, perhaps, more frankly than they the conclusions to which both they and he have come. The punishment of him singly, while his masters, the great doctors of theology, are left unscathed, would look too much like the mere persecution of an

individual to be worthy of the household of the faith.

PERHAPS LOGICAL, BUT NOT EXPEDIENT.

Baltimore American, March 22.—It is urged that all clergymen who have entertained views similar to those of Mr. MacQueary should be brought to trial. This may be the logic of the situation, but it is sometimes best not to be too logical. There are divines in the Church of higher standing and wider influence than Mr. MacQueary who believe as he does and who have carried their congregations along with them. Trials in their cases might lead to the same inconclusive results, and they would also create such excitement and division that the Church would be shaken to its foundations. It is easy to talk of preferring a few who are not heretics to the many who are, but Christ's mission was not to a select few but to the whole world, and dissensions are to be deprecated while so much of the world is still unevangelized.

THE TWO WHO VOTED TO ACQUIT.

Standard of the Cross and Church (Prot. Epis., Philadelphia), March 21.—The verdict will commend itself to the whole Church, and to the Christian community at large, as the necessary and only possible decision in the case. Satisfaction will be general with it, except that it was not rendered more promptly and unanimously. Personal regard for the two who compose the minority, and our assurance that they have courageously voted according to convictions which they must know to be dissonant with those of ninety-nine hundredths of orthodox Christians and sound churchmen—this alone forbids comment upon what must at least be regarded as their error of judgment. It is their misfortune that the trial has put them upon record in such an unenviable light. Reluctance to condemn a man for heresy, in this day of freedom of thought, one can understand; but reluctance to limit and put a stop to the preaching of heresy in the Church's name, we cannot understand.

THE DEVIL.

New Church Messenger (New York), March 18.—Some of our orthodox contemporaries have lately been moved to emphasize the old teaching that there is one supreme personal devil, who is referred to in the Scriptures as “the Devil,” and as “Satan.” In contrast with the old doctrine, and in contrast with all ingenious contortions of it, how simple, how scriptural and how satisfactory is our New Church doctrine, that by the word “devil” in the Word is meant all the hells in the complex, which in their combined interrelationships, constitute the demon of evil! No fallen angel, an inconceivable personage, who is practically but an evil god, nor any temporarily elected archangel of sin, for imagining which there is no warrant; but the easily understood and forcible conception of all evil spirits in the complex, answers satisfactorily to man's rational conception of the subject and to the scriptural references to it. This doctrine is a doctrine of power. Under it the word “devil” has a vast significance. And yet by it we escape the awful conception borrowed by the early Church, as we believe, from the Persian dualism, of a god of darkness; we escape the dreadful doctrine of a supreme fallen angel; we escape the fantastic conceptions concerning a supreme arch-demon; and in place of them we have the one comprehensible thought of fallen men in the aggregate in their relation to regenerating humanity.

THE DISESTABLISHMENT TENDENCY.

Chicago Standard (Bap.), March 19.—It takes a strong man and high character to carry through an act like that of Gladstone in favor of disestablishment in Wales. This position was diametrically opposed to his earlier speeches and votes on the question of Church and State. Gladstone frankly met in advance

the charge of inconsistency, and explained the injustice of longer imposing a State Church on a people more than two-thirds of whom refuse to have it. The spirit of prophecy is scarcely required to predict that another century will see all State Church establishments among the things that were.

THE LIQUOR ISSUE.

SO-CALLED “FEDERAL PERMITS.”

Circular Letter Issued by the Treasury Department, March 21.—Letters are frequently received at the Department stating that in many parts of the country retail liquor-dealers claim to hold a permit or license from the United States for carrying on their business; that in many cases where local law prohibits public drinking-places the law is openly violated by persons who claim to do business under at least the moral sanction of a “Federal license,” and that this fact, together with the belief common among many good citizens that the United States Government does in fact issue such licenses greatly retards the enforcement of wholesome restrictive laws and promotes disorder. It should be unnecessary to state that the United States Government does not issue a license or permit of any nature to any person in any State to carry on the business of retail liquor-dealer, and it is difficult to understand how any intelligent citizen can be imposed upon by the opposite claim. Congress having levied a revenue stamp tax of \$25 a year on the business of retail liquor-dealers, the Commissioner of Internal Revenue endeavors to collect this tax wherever and by whomsoever the business is carried on, but no semblance of permission, express or implied, is given by the United States Government in its revenue laws or otherwise, to begin or continue such business in any place contrary to local legislation. It was to make clear this purpose of carefully respecting State and local laws and police regulations prohibiting or restraining the liquor traffic that Congress enacted Section 3243 of the Revised Statutes. In order that this purpose as thus embodied in law may be authoritatively announced whenever the tax is collected, a change has been made in the form of the United States stamp issued to retail liquor-dealers as evidence that they have paid such tax. The new form, which will go into use July 1 next, reads as follows: “United States stamp for special tax; Internal Revenue. Received from.....the sum of \$.....for special tax on the business of retail liquor-dealer at.....for the period represented by the coupon or coupons hereunto attached.” And across the face of the stamp is inscribed the following statement of said Section 3243 of the Revised Statutes: “This stamp is simply a receipt for a tax due the Government and does not exempt the holder from any penalty or punishment provided for by the law of any State for carrying on the said business within such State, and does not authorize the commencement nor the continuance of such business contrary to the laws of such State or in places prohibited by municipal law. See Section 3243, Revised Statutes of the United States.” It is believed that this action will leave no ground for further misapprehension.

A. B. NETTLETON, Acting Secretary.

PROHIBITION IN PRACTICE.

Frank Leslie's Illustrated Newspaper (Rep., New York), March 21.—A Police Commissioner of Leavenworth, Kan., an ultra-Prohibitionist, during a recent legislative investigation was compelled to admit that saloons were licensed in Leavenworth and in other large cities of Kansas. The investigating committee found that the police method of enforcing the Prohibitory law has been productive of all kinds of bribery and hush-money schemes. This paper has repeatedly said that the most stringent Prohibitory law could not be enforced in any large city in the land unless it had the

general and genuine support of public sentiment. High License, on the contrary, can be made so restrictive as to be absolutely prohibitory.

EVIDENCE VS. ASSERTION.

New York Voice (Proh.), March 26.—The [Kansas] Legislative Committee was appointed to investigate, not the results of Prohibition, but the working of the Metropolitan Police system. Its report was adverse simply to that system. Neely, the Chairman of the Committee, stated to the Legislature that there was not a word in the report hostile to the Prohibitory law. The Legislature adopted the report—the same Legislature which voted down a re-submission bill by a vote of 72 to 27. Every possible test proves the beneficial results of Prohibition in Kansas. The official figures for crime show a marvellous decrease; the tax-rate shows a similar decrease; the Federal revenue statistics show an enormous falling off in the number of retail dealers of liquor; the Probate Judges testify almost with one voice to the astonishing decline in sales. There is not a point where the evidence is not abundant and overwhelming, showing not the absolute extirpation of drinking and drunkenness, but that there is a mere moiety of it left. And yet against all this, a few lines of mere assertion from an anonymous scribbler is almost invariably taken by editors of our daily press as conclusive and demonstrative.

FAILURE OF THE BRUSSELS ACT.

Philadelphia Press (Rep.), March 23.—The Brussels convention against the African land slave trade and the trade in spirits and fire-arms was not confirmed by the Senate at its last session. This deplorable failure places the United States behind Powers like Turkey and Zanzibar in its willingness to suppress these great evils, which are inflicting incalculable misery on the human race. Spirits, largely exported from this country, are demoralizing the negro all over Africa; fire-arms are rendering native warfare inconceivably bloody, and the slave-trade is depopulating vast areas. Yet the United States Senate, acting in the secrecy of an executive session, refused to ratify a convention dealing with these monstrous evils to which every other Power has assented. The subject comes up again in December, and it ought to be possible before that time to arouse a moral agitation by churches, missionary societies and religious organizations which will force the Senate to listen to the claims of justice and humanity.

WHAT DOES IT MEAN?

Morning Star (Free Bap., Boston), March 19.—It is the wit of ribald mouths to declare that the same ships carry our missionaries and rum to the heathen. From our State Department Consular letters are sent to foreign lands to inquire how the products of American breweries may be introduced there. What it means that the Senate rejected the Brussels treaty that would have shut liquor and the slave trade out of the Congo Free State has not yet appeared. It looks as if the influence of the accursed liquor trade had triumphed at Washington over Christianity and the moral sense of the nation.

DEFEAT OF RUM BILLS AT ALBANY.

New York Tribune (Rep.), March 19.—Two views are taken in Albany of the defeat of the two liquor bills in the Assembly on Tuesday. One is that some of the members of the Democratic majority resent the dictation of the rum power, and therefore refuse to promote the interests of the saloons at the expense of the public welfare. The other is that the defeat was in reality a saloon victory, and was cunningly prearranged in order that the Schaaff Bill—which is infinitely worse than either of the others—might slip through the easier. Time will show which of these views is the correct one. Were it not for the proverbial and phenomenal capacity of the Democracy for blundering, one would be inclined to believe

that the one first mentioned controlled. As it is, level-headed people prefer to wait for the test of a vote on the Schaaff Bill.

A DAY OF WRATH TO COME.

Chicago Standard (Bap.), March 19.—We incline to think that the administration of city affairs is the *bête noire* of Republican government; or rather, perhaps, we should call it "the stone of stumbling and the rock of offense." What men call politics is there apt to be at its very worst. Minneapolis and St. Paul, just now, can testify, and Chicago is once more in the thick of it. The reign of the saloon, as our Twin-City correspondent intimates, is fast becoming intolerable. Woe to it when at last the American people have "stood it as long as they can."

PHYSICIANS' PRESCRIPTIONS.

THE London *Lancet* (March 7) reports a meeting of the British Medical Temperance Association, "a medical body now numbering close upon 500." "Dr. B. W. Richardson, the President of the Association, occupied the chair, and in an opening address led the way simply towards discussion. One point dwelt on was the recognizable pathology of alcohol, and the lesson it supplies, in respect to the employment of it as a medicinal remedy. Touching this last subject, the speaker repeated his often-stated opinion that alcohol, whenever it is prescribed in disease, should be prescribed as 'a weapon of precision'—that is to say, diluted with water in measured doses, without the least complication. This plan, he urged, answers perfectly, and after fifteen years' employment of it he had found it equal to every requirement."

OBITUARY.

JOSEPH E. JOHNSTON.

Brooklyn Eagle, March 19.—Gen. Johnston will rank in history among the ablest leaders on the side of the Rebellion. His name will be associated with the names of Lee, of Jackson and of Albert Sidney Johnston on the one hand, and of Grant, of Sherman and of Sheridan on the other. Throughout the long struggle he bore a conspicuous and gallant part, and if his services were not appreciated as highly as those of his contemporaries the failure rightly to estimate their value was attributable not to any fault of his own, but to the conditions by which he was surrounded. Whenever Gen. Johnston appeared, he exhibited capacity of the highest order. His fitness for command is emphasized by the disadvantages under which he labored. Early in the conflict he incurred the enmity of Jefferson Davis and the jealousy and suspicion of the cabal which ruled at Richmond. Upon broader questions of military policy he differed with the Confederate chief, and while never resentful or insubordinate he expressed his convictions with the vigor and candor characteristic of his rugged character. The men at the rear preferred the pæon of imaginary triumph to the cold words of truth and soberness. They expected of Johnston, whether he was resisting Grant or obstructing the majestic progress of Sherman to the sea, the accomplishment of impossibilities. Overwhelmed by superior numbers, deprived at critical moments of resources and reinforcements, the Southwestern commander performed prodigies of valor. Against Sherman he fought a magnificent defensive campaign. But he could not perform miracles.

Springfield Republican, March 23.—There is no figure of the first importance left of those who on either side were arrayed in that great strife. Johnston perhaps could not be called such a figure, yet excepting only Jefferson Davis, Robert E. Lee and "Stonewall" Jackson, it would be hard to find a Confederate leader, either military or political, more eminent than he, or on the whole more able in his field of service. In Johnston's command of the forces gathered from all points to oppose Sherman's advance from the sea northward in the last cam-

paign, even Davis does not question his performance of the task to the extreme of possibility. In his surrender he certainly did his utmost to secure good terms for his part of the army, and exceeded the demands of the occasion even to the introduction of a political question—which hurt Sherman for a time, but could not hurt Johnston. Gen. Johnston was held in the highest esteem by every one who knew him. He was honorable and high-minded, and no one except Mr. Davis has ventured to question his faithfulness to any trust committed to him.

Baltimore American, March 23.—Lee was greater as a man, but Johnston was greater as a soldier, and Jackson, considered purely as a military genius, was probably greater than either. Johnston's strategy was, for the most part, Fabian in character, but he struck tremendous blows when they were imperatively demanded. He possessed the confidence and enthusiastic admiration of his troops during the war, and he won the respect and esteem of his opponents after it was over. He was considered worthy to bear the remains of Grant and Sherman to the tomb.

LAWRENCE BARRETT.

New York Times, March 22.—The contemporary stage is not so richly supplied with actors of noble ambition that the loss of Lawrence Barrett will not be severely felt. He was an alert and able man, and his influence was all for good. Even the mistakes of judgment he made as a manager and producer of plays were due to his desire to keep alive the best traditions of the English drama. He was always looking for new plays having poetic elevation of thought in an age when the few existing dramatists follow the multitude in the pursuit of trifles. The record of his career is almost unparalleled in the history of the English stage. He owed nothing to good fortune. He had more failures to contend with than any other prominent actor and manager of his time. He had no inheritance, and he began the struggle without education and without friends. He never was encouraged by an influential clique. He never wavered in his course, he never once stooped to pander to a debased taste for the sake of profit. He met misfortunes bravely, and kept to the course he felt to be right. His ambition was never fully realized, but he compelled the respect and admiration of all persons who hold the drama and the art of acting in high esteem. As an actor he had talent that would have made him conspicuous in any age. As a man the purity and uprightness of his private life lent lustre to his calling. It was a benefit to every young actor of his day that such a man as Lawrence Barrett was an actor. Mr. Barrett thoroughly understood himself. He was not deceived by flattery or disheartened by the malicious abuse that falls, in his time, to the lot of every actor who views his calling seriously.

PRINCE NAPOLEON.

New York Herald, March 18.—The life and the death of Prince Jerome Napoleon, better known as "Plon-Plon," are suggestive. They teach us the old familiar truth that he who sows the wind shall reap the whirlwind. His life was a long round of petty intrigue, private scandal, public envy, weakness, self-indulgence. His ambition was vast. He had imperial hopes and desires. But he lacked the imperial gifts which conquer fortune. His countrymen made fun of him. They called him the "unclassed Cæsar," and when death made him the head of his house his conduct justified the nickname. He had the face of a Napoleon Bonaparte, without his genius or his will. He plotted, but did not fight; he envied, but he could not conquer, fame. A would-be President and ruler, he was mocked by his own son. His death, like his life, was without dignity. The wife whose youth he darkened forgave his faults. Perhaps France will forget them.

Index to Periodical Literature.

AMERICAN AND ENGLISH.

BIOGRAPHICAL.

- Hamilton (Alexander), Popular Leaders, Past and Present. E. B. Powell. *Arena*, April, 8 pp. A critical, but impartial, sketch of Hamilton's abilities, character and shortcomings.
- Hastings (Warren) and His Libellers. *Westminster Rev.*, London, March, 12 pp.
- Hood (Thomas), "Unster, Poet, Preacher. The Rt. Rev. T. U. Dudley, D.D. *Harper's*, April, 6 pp. A review of the life and works of the great humorist.
- Newman (Cardinal), The Early Life of. *Month*, London, March, 18 pp. Proofs drawn from his early religious life to show that he was a loyal Catholic while in the Anglican Church.
- Schliemann (Dr. Henry T.). *Pop. Sc.*, April, 4 pp. With Portrait. A sketch of his life.
- Wesley (John), Evangelist and Reformer. The Rev. Dr. R. H. Howard. *Our Day*, March, 21 pp. Sketch of his life and work.

EDUCATION, LITERATURE AND ART.

- Art, Realism in. Dr. Emil G. Hirsch. *Menorah*, April, 9 pp. Characterization of the tendency of modern literature.
- Arts (the), Eldest of. Elizabeth Busland. *Cosmop.*, April, 12 pp. Illustrated. Dancing, the art of rhythmic movement.
- Cloistral Schools. Brother Azarias. *Amer. Eccl. Rev.*, April, 26 pp. Adverse criticism of *Principles and Practice of Teaching*, by James Johnson; and defense of cloistral schools.
- Genre, The Master of. George Edgar Montgomery. *Cosmop.*, April, 10 pp. Illustrated. Sketch of the life and work of the Artist Meissonier.
- Meinings, The Court Theatre of. Dr. Charles Waldstein. *Harper's*, April, 15 pp. Illustrated. An account of one of the most remarkable theatrical organizations in the world.
- Scott's (Sir Walter) Journal. D. F. Hannigan. *Westminster Rev.*, London, March, 7½ pp. The man, Sir Walter Scott, as seen in his journal.
- Stage (the), Realism on: How Far Permissible? W. J. Lawrence. *Westminster Rev.*, London, March, 15 pp. Illusion is the aim of Art, and Realism is permissible so far as it aids that aim.
- Theatre (The Japanese). Eliza Ruhamah Scidmore. *Cosmop.*, April, 9 pp. Illustrated. Descriptive of plays and actors of Japan.

POLITICAL.

- Bering Sea Controversy (The). The Hon. E. J. Phelps. *Harper's*, April 8 pp. Details the points at issue in the present controversy, between the United States and Great Britain, and suggests the method of settlement.
- Farmers' Alliance (the), W. A. Peffer, United States Senator from Kansas. *Cosmop.*, April, 6 pp. A history of its organization, and a setting forth of its plans and purposes.
- Land, Nationalization of, as First Presented. Prof. Jos. Rhodes Buchanan. *Arena*, April, 15 pp. Since this was written, forty-four years ago, the land as the commonwealth of the people has become the goal of progressive minds.
- Nationalism vs. Individualism. No-Name Paper. *Arena*, April, 7 pp. A criticism of Mr. Hamlin Garland's paper—A New Declaration of Rights—in the January number of the *Arena*.
- Taxation (Crooked). Thomas G. Shearman. *Arena*, April, 16 pp. A more correct term for indirect taxation.
- Women, The Franchise for. Frances E. Willard and Others. *Drake's*, April, 3 pp. Controversial.

RELIGIOUS.

- Benson's (Archbishop) Pastoral. The Rev. John Morris, F. S. A. *Month*, London, March, 17 pp. Severely criticises the late Pastoral of the Archbishop of Canterbury.
- India, A Jesuit Mission in. The Rev. E. Storrow. *Missionary Rev. of the World*, April, 9 pp.
- Indian Priests, Why are there no? L. W. Reilly. *Amer. Eccl. Rev.*, April, 13 pp. Gives reasons based upon the opinions of a hundred priests and bishops of Indian missions.
- Japan, New Theology in. Prof. H. M. Scott. *Our Day*, March, 21 pp. Shows its weakness and fatal tendency.
- Ling Ching Ting, The Converted Opium-Smoker. The Rev. S. L. Baldwin, D.D. *Missionary Rev. of the World*, April, 3 pp. A narrative showing the power of God over a terrible appetite.
- Missionary Methods Officially Reviewed. The Rev. J. T. Gracey, D.D. *Missionary Rev. of the World*, April, 7 pp.
- Missions, Why They are Modern. The Rev. Dr. D. L. Leonard. *Missionary Rev. of the World*, April, 6 pp. Briefly sets forth the principal and more patent causes which hindered the beginning of modern missions.
- New Testament (the), Buddhism in. James T. Bixby, Ph.D. *Arena*, April, 12 pp. A reply to Dr. Felix L. Oswald's article "Was Christ a Buddhist?"
- Paschal Candle (The). The Rev. A. A. Lambing, LL.D. *Amer. Eccl. Rev.*, April, 6 pp. Deals with the use of the Paschal Candle.
- Pasch (Our Lord's) on Holy Thursday. The Rev. Sydney F. Smith. *Month*, London, March, 28 pp. Attempts to reconcile the discrepancy between St. John and the other Evangelists as to the relation in point of time, of Our Lord's Last Supper to the Paschal Supper of the Jews.
- Theology (Recent Oxford). F. C. Conybeare. *Westminster Rev.*, London, March, 9 pp. Specially refers to Bishop Temple's late *Bampton Lectures*, and the Rev. Charles Gore's *Essay on Inspiration in Lux Mundi*.
- Vatican Council (the), Story of. Robert Beauclerk. *Month*, London, March, 19 pp. *Part Second*.

SCIENCE.

- Alcohol, Continued Use of, Effects of, on the Brain and Nervous System. Dr. A. B. Richardson. *Q'tly Jour. Inebriety*, April, 15 pp. A discussion of the latest facts concerning the action of alcohol.
- Alcohol, The Use of, in Lung Diseases. Dr. A. H. Smith. *Q'tly Jour. Inebriety*, April, 6 pp. The value of alcohol as a medicine.
- Antiquity of Man (the), Some Principles of Evidence Relating to. W. J. McGee. *Amer. Antiquarian*, March, 10 pp.
- Bacteria (the), Glimpses of. T. Mitchell Pruden, M. D. *Harper's*, April, 13 pp. Illustrated. A paper of popular and scientific interest.
- Drink Disease (the), Philosophy of. Dr. J. T. Searey. *Q'tly Jour. Inebriety*, April, 14 pp. Discussion of the causes producing inebriety.
- Egypt, Scientific Jottings in. Dr. H. Carrington Bolton. *Pop. Sc.*, April, 7 pp.
- Food, The Chemistry of. Prof. Mott. *Menorah*, April, 3 pp. Treats of Fish.

- Heredity: Alcoholic Entailment, Psychopatric Sequences of. Dr. C. H. Hughes. *Q'tly Jour. Inebriety*, April, 12 pp. A valuable study of Heredity.
- History, The Economic Side of. H. de B. Gibbins. *Westminster Rev.*, London, March, 8 pp. Historical investigation applied to economic questions.
- Hypnotism, Concerning a Psychic Medium in. R. Osgood Mason, A.M., M.D. *Arena*, April, 14 pp. Deems suggestion inadequate to account for all the phenomena, and hypothecates a psychic Medium or Intuition.
- Inebriety, The Pathology of. Dr. J. E. Blair. *Q'tly Jour. Inebriety*, April, 13 pp. Statement of the physical states that lead to inebriety.
- Philosophy of the Future. Geo. Wm. Winterburn, M.D. *Arena*, April, 12 pp. If it is to be assigned a definite beginning, it may date from April, 1841, when Dr. Buchanan discovered and announced that the human brain was susceptible of local organic excitement, by which the function of every organ could be demonstrated.
- Statistics, The History, Theory, and Technique of. August Meltzen, Ph.D. Trans. with introduction by Roland P. Falkner, Ph.D. *Part First. History of statistics. Annals of Amer. Acad. Pol. and Social Sc.*, March, 100 pp. Supplement.

SOCIOLOGICAL.

- California Social Changes in. Charles Howard Shinn. *Pop. Sc.*, April, 9 pp.
- Charity, The Fetish of. Part I. Emily Glade Ellis. *Westminster Rev.*, London, March, 10 pp. Attempts to show that the charitable institutions of the present day are predestined to failure, because the principles on which they are founded and worked are fatally wrong ones.
- Consanguineous Marriages. S. A. K. Strahan, M.D. *Westminster Rev.*, London, March, 5½ pp. Shows that consanguineous unions are in all cases dangerous.
- Darkest England, The Light in. Francis Edward Smiley, Evangelist. *Missionary Rev. of the World*, April, 5 pp. The various mission agencies at work bringing light.
- Farm Life. (Prize Essay.) Jennie E. Hooker. *Cosmop.*, April, 5 pp. Suggestions by a farmer's daughter as to the methods of making it attractive and happy.
- Freedom to Bondage, From. Herbert Spencer. *Pop. Sc.*, April, 18 pp. Introduction to "A Plea for Liberty."
- Inebriety, Causes of. Dr. Albert Day. *Q'tly Jour. Inebriety*, April, 8 pp. A new statement of the subject.
- Morality and Environment, Arthur Dudley Vinton. *Arena*, April, 11 pp. Character depends upon morality; morality is the result of environment, and the environment of our great cities is unfavorable to its culture.
- Mormon Manifestoes (Misleading). Joseph Cook. *Our Day*, March, 12 pp. Boston Monday Lecture.
- Racial Discrimination. D. H. Pingrey. *Amer. Law Register*, Feb., 36 pp. A legal view of the subject.
- Strikes, The Impolicy of. E. M. Stevens. *Westminster Rev.*, London, March, 11 pp. Endeavours to prove that strikes have not bettered the condition of the working classes.
- Women, Shall They be Admitted? Mrs. Kleeberg Herz. *Menorah*, April, 8 pp. A plea for the admission of women to the learned professions.

UNCLASSIFIED.

- Alaskan Natives (The) of Fort Wrangel. Egbert Guernsey. *Amer. Antiquarian*, March, 10 pp.
- Altar Mounds and Ash Pits. S. D. Peet. *Amer. Antiquarian*, March, 18 pp. Illustrated.
- American History, A Neglected Page of. Arthur H. Noll. *Drake's*, April, 2 pp. How the United States came by "West Florida."
- Amulets, Gems Used As, Exhibition of. George Frederick Kunz. *Jour. Amer. Folk-Lore*, January-March 3 pp. Descriptive.
- Argentine Provincial Sketches. Theodore Child. *Harper's*, April, 14 pp. Illustrated.
- Bahama Folk-Lore, Some Tales from. Charles L. Edwards. *Jour. Amer. Folk-Lore*, January-March, 8 pp.
- Bicyclist (The). What Keeps Him Upright? C. B. Warring, Ph.D. *Pop. Sc.*, April, 9 pp. Illustrated. States the theories that have been offered, the reasons, that they are unsatisfactory, and gives what appears to the writer the true rationale of the machine.
- Century (the) Approaching Close of. M. Ellinger. *Menorah*, April, 9 pp. Account of the progress in science, art and literature during the nineteenth century.
- Creation According to Khasi Traditions. The Rev. Wm. Williams. *Missionary Rev. of the World*, April, 3 pp.
- Creation Myth (A) of the Tsimshians of Northwest British Columbia. James Deans. *Jour. Amer. Folk-Lore*, Jan.-March, 1 p.
- French Army (The). General Lewal. *Harper's*, April, 24 pp. Illustrated. Account of the changes in the French army since the battle of Sedan, and a description of its present status.
- Folk-Lore of Stone Tools. Frederick Starr. *Jour. Amer. Folk-Lore*, Jan.-March, 2 pp.
- Gas (Natural). *Drake's*, April, 3 pp. Description of its discovery, use, etc.
- Hawaiian Pastimes (Some). H. Carrington Bolton. *Jour. Amer. Folk-Lore*, Jan.-March, 6 pp.
- Ike's Experience. B. Callender. *Drake's*, April, 2 pp. Humorous negro Dialect.
- Iroquois Notes. W. M. Beauchamp. *Jour. Amer. Folk-Lore*, Jan.-March, 8 pp.
- Lace-making in Ireland. Montagu Griffin. *Month*, London, March, 18 pp. History of lace made by hand.
- Messiah Superstition (the). Account of the Northern Cheyennes concerning. George B. Grinnell. *Jour. Amer. Folk-Lore*, Jan.-March, 9 pp. The Northern Cheyennes version of the origin and spread of the superstition.
- Messiah (The Indian). Alice C. Fletcher. *Jour. Amer. Folk-Lore*, Jan.-March, 4 pp. Shows how this craze originated.
- Nicaragua Canal (The). Charles T. Harvey. *Cosmop.*, April, 8 pp. Illustrated. The general plan of the canal, and its most prominent features.
- Nicaragua, Games and Popular Superstitions of. E. A. P. de Guerrero. *Jour. Amer. Folk-Lore*, Jan.-March, 4 pp.
- North America, the Natives of, Dissemination of Tales among. Franz Boas. *Jour. Amer. Folk-Lore*, Jan.-March, 8 pp. A study of the subject.
- Ohio River (the), A Brief History of. Prof. Joseph F. James. *Pop. Sc.*, April, 9 pp. Illustrated.
- President's (The), Office and Home. George Grantham Bain. *Cosmop.*, April, 10 pp. Illustrated. Descriptive.
- Pueblo Indian Folk-Lore. Charles T. Lummis. *Drake's*, April, 5 pp. Legendary.
- Street-Cleaning in Large Cities. General Emmons Clark. *Pop. Sc.*, April, 7 pp. Suggests means by which a thorough reform can be secured.
- Symbolism (Sun and Fire). Mrs. M. Agnesley. *Amer. Antiquarian*, March, 1 p.
- Whale-Catching at Point Barrow. John Murdoch. *Pop. Sc.*, April, 6 pp.
- Wisconsin, The State of. The Hon. W. F. Vilas. *Harper's*, April, 20 pp. Illustrated. Historical and descriptive sketch.

FRENCH.

BIOGRAPHICAL.

- German Socialist (A), The Story of. 11 pp. Louis Miramon. *Rev. Bleue*, Paris, Feb. 21. Continuation of a partial Biography of Ferdinand Lassalle, showing how he was mortally wounded in a duel and the lady of his love was married to a Russian nobleman, with whom she is now living in America.
- Hugo (Victor) after 1830. Eighth part. 35 pp. Edmond Biré. *Le Correspondant*, Paris, Feb. 10. Continuation of a Biography of Victor Hugo.
- Imagination (The). 5 pp. Jules Lemaitre. *La Lecture*, Paris, Feb. 25. Describes how Cornelia Tosti, the actress, was supposed to have really died in the last scene of a tragedy.
- Talleyrand (Prince), Preface to the Memoirs of. 18 pp. The Duke de Broglie. *Le Correspondant*, Paris, Feb. 10.

EDUCATION, LITERATURE AND ART.

- Conspiracy (A) Against Human Dignity. 17 pp. Francisque Boullier. *Le Correspondant*, Paris, Feb. 10. A Protest against the Materialism of the Age.
- Microbe (The) of Prof. Bakermann. 19 pp. Charles Epheyre. *La Lecture*, Paris, Feb. 25. A Satire on Bacteriology, in the form of a Novel supposed to be written in the next century.
- My Uncle and My Parson. 22 pp. Jean de la Brète. *La Lecture*, Paris, Feb. 25. Continuation of a Novel, the Heroine of which is an Orphan Girl.
- Pilgrimage (The). 2 pp. Armand Sevestre. *La Lecture*, Paris, Feb. 25. Reminiscences of Childhood. Poetry.
- Sylviane. 7 pp. Ferdinand Fabre. *Rev. Bleue*, Paris, Feb. 21. Continuation of a Novel.
- Tartarin, The Amazing Adventures of. 20 pp. Alphonse Daudet. *La Lecture*, Paris, Feb. 25. Continuation of a Novel relating the experiences of its hero Tartarin as a Tourist in Switzerland.

POLITICAL.

- Crispi (Signor), The Fall of, and the New Italian Cabinet. 3 pp. G. Giacometti. *Revue Bleue*, Paris, Feb. 21. Comments on the Fall of Signor Crispi and the antecedents and qualifications of the Marquis di Rudini and his colleagues.
- Indo-Chinese Council (A Superior), Utility of. 2 pp. Joseph Chailley. *L'Économiste Français*, Paris, Feb. 14. Proposes to raise the status of the French Official Staff in Indo-China.

SOCIOLOGICAL.

- Agriculturist's Bank (The). 26 pp. Louis Durand. *Le Correspondant*, Paris, Feb. 10. Proposes to stimulate Agriculture by means of Loans as well as by other methods.
- Alcoholism, The Struggle Against. 3 pp. Jacques Vavasseur. *L'Économiste Français*, Paris, Jan. 10. Gives facts and figures with regard to Alcoholism.
- Feudal Property. 24 pp. By Fergus. *La Nouvelle Rev.*, Paris, Feb. 1. A history of the Origin of Feudal Tenures.
- Foreign Workmen, Competition of. 2 pp. Daniel Bellet. *L'Économiste Français*, Paris, Feb. 14. Proposes to utilize the services of immigrants in France, instead of repelling them.
- Fourth Estate (The French). 13 pp. Marquis de Castellane. *La Nouvelle Rev.*, Paris, Feb. 1. Continuation of an Essay on the condition of the Working Classes in France.

Books of the Week.

AMERICAN.

- Apostolic Age (the), Dangers of. The Rt. Rev. James Moorhouse, D.D. Thomas Whittaker.
- Arthurian Legend, Studies in. John Rhys. Macmillan & Co. \$3.25.
- Beryl's Husband. Mrs. Harriet Lewis. Robert Bonner's Sons. Cloth, \$1.00.
- Biography (Christian), Studies in. Philip Schaff, D.D. Thomas Whittaker. Cloth, 75 cents.
- Breach of Custom. Translated from the German by Mrs. D. M. Lowrey. Robert Bonner's Sons. Cloth, \$1.00.
- Days of My Years. Joseph Cross, D.D., LL.D. Thomas Whittaker.
- Geometry, Euclid's Elements of. Books I. and IV. H. M. Taylor. Macmillan & Co.
- Herculanean Fragments (the), Text and Alphabets from, Six Engravings of, taken from the Oriental Copper Plates, Executed under the direction of the Rev. John Hayter, A.M., and now in the Bodleian Library. With an introductory note by the Librarian. Macmillan & Co. \$2.60.
- India, Rulers of, Series: The Earl of Mayo. Sir William W. Hunter. Macmillan & Co. 60 cents.
- Kavanagh, The Right Hon. Arthur M. A Biography, Compiled by His Cousin, Sarah L. Steele, from Papers Chiefly Unpublished. With portrait. Macmillan & Co. \$4.00.
- Life, Death, and Immortality, Thoughts on. The Rt. Rev. S. S. Harris, D.D. Thomas Whittaker. Cloth, 75 cents.
- Literature (English), Notes on. Fred Parker Emery. Ginn & Co., Boston. Cloth, \$1.10.
- Little Lines for Little Speakers. Clara J. Denton. Dick & Fitzgerald. Paper, 15 cents.
- Master Rockefeller's Voyage. W.C. Russell. Thomas Whittaker. Cloth, \$1.25.
- "Men with a Mission," Charles Kingsley, Henry M. Stanley, William Tyndale, Hugh Latimer. James J. Ellis. Thomas Whittaker. Cloth, 50 cents each.
- Modern Painters. John Ruskin. Authorized Brantwood Edition; with Introduction by Prof. Charles Eliot Norton. 2 vols. Charles E. Merrill & Co. Cloth, \$1.50.
- Mrs. Harold Stagg. Robert Grant. Robert Bonner's Sons. Cloth, \$1.00.
- Northern Light (The), Translated from the German of E. Werner. Robert Bonner's Sons. Cloth, \$1.00.
- Old Testament (the), An Introduction to. The Rev. C. H. H. Wright. Thomas Whittaker. Cloth, 75 cents.
- Paul's (St.) Epistles to the Philippians, Ephesians, Colossians and Philemon. A commentary on. Thomas Whittaker. Cloth, \$2.00.
- Prince Lucifer. Alfred Austin. Macmillan & Co. \$1.75.
- Psychology, Outlines of. Harold Hoeffding. Macmillan & Co. \$1.50.
- Religious Thought in the West, Essays in. Brooke Foss Westcott, D.D. Macmillan & Co. \$1.75.
- Time and Tide. John Ruskin. Authorized Brantwood Edition; with Introduction by Prof. Charles Eliot Norton. Charles E. Merrill & Co. Cloth, \$1.50.
- Whist (American); Full Directions for Play; Illustrated. Dick & Fitzgerald. Paper, 15 cents.
- Word by Word: Advanced Teachers Edition. J. H. Stickney. Ginn & Co., Boston. Cloth, 40 cents.

Current Events.

Thursday, March 19.

Charles N. Felton is elected United States Senator for California, on the eighth ballot. In New York City the Parnell delegates are accorded a warm welcome at a meeting in Cooper Union.

The funeral services for Prince Napoleon are held at Rome; it is announced that the Bonapartists recognize Prince Victor as the legitimate heir to the throne of France. Captain McKeagen of the steamer *Utopia*, which sunk in Gibraltar Bay, causing a loss of 562 lives, is arrested for negligence and mismanagement.

Friday, March 20.

The State Senate refers the Assembly resolution to adjourn April 17 to the Finance Committee. Governor Hill signs the Bill for State Care of the Insane and the Police Matron's Bill. The Cabinet discusses the question of retaliation against Germany on account of exclusion of American pork. The New Jersey Legislature adjourns sine die, without action on the Racing Bills. At Philadelphia, the Keystone National Bank is closed by order of the Controller of the Currency. In New York City, Italians hold a meeting at Cooper Union to protest against the New Orleans lynching; Lawrence Barrett, the actor, dies of the grip at the Windsor Hotel; Ex-Alderman Baker is arrested on a charge of making illicit whiskey.

Both parties in the Newfoundland Legislature unite in protesting against the proposed Coercion Bill of the Home Government. In Paris, the police raid the houses of a number of alleged Boulangists, made several arrests, and seized numerous revolutionary documents. Prince Napoleon is buried at Turin; his will designates his second son, Prince Louis, as the head of the house of Bonaparte.

Saturday, March 21.

General Joseph E. Johnston, Sherman's opponent in Georgia, dies at Washington, aged 84. It is announced in West Virginia that the celebrated Hatfield-McCoy vendetta is romantically ended by an engagement of marriage. In Chicago, Carter Harrison's friends bolt the Democratic city convention, and nominate him for Mayor; the regular convention renominates Mayor Cragie. At Savannah, Ga., in an amateur prize-fight before the athletic club, Robert Willink is killed by a knock-down blow. In New York City, at Senate Committee's investigation of the Suga Trust, H. O. Havemeyer refuses to produce the books of account. Hughes wins the six days go-as-you-please walking match with a score of 558 miles.

Oxford defeats Cambridge, on the Thames, by a quarter-length; time, 22 minutes. It is reported that a treaty of alliance between France and Russia has been accepted by the Czar. It is claimed that in Chili only one province is now opposed to President Balmaceda.

Sunday, March 22.

In Troy, N. Y., a meeting of Italians to denounce the New Orleans lynching is broken up by a mob.

At Berlin, the foundation of the Kaiser Wilhelm Memorial Chapel is laid with elaborate ceremonies. The jury in the *Utopia* disaster render a verdict that it was due to accidental causes; one hundred more bodies are recovered; 132 of the survivors return to Naples on the *Assyria*. In Ireland many priests denounce proposed Parnellite meetings; rioting in Tireragh is suppressed by the police; Parnell's meeting in Drogheda is practically boycotted; a Federation meeting is held at Queenstown.

Monday, March 23.

Ex-Senator Blair, of New Hampshire, accepts the appointment of Minister to China. The N. Y. State Assembly vote for the submission of the Prohibition Amendment in November instead of April. Ex-Governor Lucius Robinson dies at his residence in Elmira. In New York City, T. A. Havemeyer testifies before the Senate Committee. The Grand Jury begins an investigation of the recent tunnel disaster.

It is announced in the British House of Commons that the Newfoundland Coercion Bill would not go to a second reading until after April 16; the excitement in Newfoundland increases. In the streets of Cork, Timothy D. Healy, M. P., is assaulted by a mob; he is followed into the Victoria Hotel and assaulted by O'Brien Dalton; Healy's eyeglasses were broken, seriously injuring his eyes. Parnell expresses willingness to resign his seat as soon as Morris Healy shall have resigned his; Parnell speaks at Sligo.

Tuesday, March 24.

The New York Senate agrees to Mr. Saxton's amendments to the Ballot Reform Law; also passes the Bill allowing the unrestricted admission of "pay patients" to Middletown Insane Asylum. In the Assembly, Mr. McClelland, leader of the Democratic majority accuses Speaker Sheehan of "dirty work." General Joseph E. Johnston is buried in Greenmount Cemetery, Baltimore; and Lawrence Barrett at Cohasset, Mass. The Australian Ballot Law is adopted by the Maine Legislature. Missouri receives her share of the Direct Tax. In New York City, the Washington National Bank, No. 1 Broadway, closes its doors; Bank Examiner Hepburn says, "No one thing ails the bank, but everything." A young Peruvian girl complains that she has been held here as a slave in the family of the Consul-General of Peru, and brutally ill-treated. The Advisory Committee on Street Cleaning report the present system a farce. Commencement exercises of the University Medical College take place.

Reports are received of the execution of Ramiasatra, Governor of the Province of Belanona, Madagascar, for the massacre of 278 of his people. News is received in London that the Portuguese have declared a state of siege in Manicaland, South Africa. Mr. Schriver, Liberal, is elected to represent Huntingdon County, Quebec, in the Canadian Parliament.

Wednesday, March 25.

In the N. Y. State Senate, Mr. Vedder's Bill, taxing direct heirs of personal property valued at over \$10,000, is passed. The Earn Line Steamship *Strathairn* is wrecked on the North Carolina coast; and 19 of the crew of 26 are lost. Gov. Boyd of Nebraska in his Inaugural Address recommends the passage of Bill providing for the choice of Presidential Electors, one from each district and two at large. General Palmer's election, as Senator, is enthusiastically celebrated at Springfield, Ill.

In the Newfoundland House of Assembly the majority of the members show their resentment at the tyrannical treatment of the colony, by refusing to attend the Governor as the representative of the Imperial Power. The Workmen's Congress, in session in Madrid, approves the proposition to declare a general strike throughout Spain, if necessary, to secure the eight-hours system. At Sligo, Ireland, Father Kearney, a priest of reputation as an orator, makes a speech, violently attacking Parnell, which nearly causes a riot. The Marquis of Salisbury informs Secretary Blaine that Great Britain accepts President Harrison's invitation to be represented at the World's Fair at Chicago; the Spanish Government has also signified its acceptance.

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